LECTURES

ON

FEMALE EDUCATION

AND

MANNERS.

VOL. I.

By J. BURTON.

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ADVERTISEMENT.

THESE Lectures were written for the particular Use of a School for Female Tuition; and were read to the Pupils on Sunday Evenings. Several judicious Writers, particularly Dr. PRIESTLY and Dr. KNOX, on the Subject of Education, have recommended to those, who have the Management of Schools, to devote a Part of the Sabbath, to the religious and moral Edification of the Children entrusted to their Care. A Series of plain and familiar Discourses would, in their Opinion, much contribute to this End. Sanctioned by these respectable Authorities, the Author was induced to compose a Course of Lectures (from which the following are selected) that might principally apply to the Female

Sex, with Respect to Manners: For though there are some Duties of a general Nature, yet there are others, which may be strictly called feminine. The Attention that was paid to them, during the Time of Delivery, by those, for whose Benefit they were designed, has convinced the Author of the Efficacy of this Mode of Instruction; and it having been suggested to him, that the Introduction of them into Schools might, in some Measure, be useful, and that the younger Part of the Female Sex might derive an Advantage from perusing them, when their Education was finished, he has been prevailed on to commit them to the Press. As an Elementary Work, therefore, it is consigned to the Public, who have been disposed to receive favourably such Books, as have been professedly written for the moral Improvement of the rising Generation.

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LECTURES.

LECTURE I.

Give ear, fair Daughter of Love, to the Instructions of Prudence; and let the Precepts of Truth sink deep in thy Heart.

ŒCONOMY OF HUMAN LIFE.

THE Summer Vacation being now over, I flatter myself, my young Audience, that you will return, with cheerfulness, to your former studies and applications. The relaxation you have enjoyed from your scholastic exercises, should induce you to renew them with pleasure. You should now recall your attention to the business, for which you are here placed; not pine after those recreations, in which you have been indulged; because you should consider

them as the reward of past assiduity, and as an encouragement to future perseverance.

These stated times of retirement from School, are both seasonable and necessary if rightly applied. Children and parents must have a mutual desire of seeing each other after an interval of seperation: and when this interview takes place, it affords the latter an opportunity of observing, what improvement has been made by the former. If you carried home with you a good testimonial of Education, by the progress you have made in useful knowledge, and by your agreeable manners and conversation, the natural ardour of parental affection must have been proportionably increased. But if you have disappointed the expectations of your parents, how sorely must you have wounded the sensibility of those, who are ever anxious for your welfare and happiness! In the former case you have endeared them, if possible, the more to you: and the approbation thus bestowed, in consequence of your amiable and virtuous dispositions, will animate you to continue in that path, wherein you have been directed, and which will lead to honour and esteem. But admitting the last supposition, did you feel no unpleasing

emotion, when you perceived a parent's distress, at a daughter's neglect, or impropriety of conduct? Let me hope, however, that you have not experienced this situation: or should some dissatisfaction have been expressed, on any particular branch of your education, let me recommend to you, a greater diligence for the time to come.

These periods of relaxation have their use also on another account. During the vacation, it is permitted you to unbend your minds, and divert your attention from serious to gayer subjects. But this you should consider as a temporary suspension. Were it too long continued, you would acquire habits of idleness and levity. Young persons, of discreet tempers, would not wish to exceed the usual time allotted to diversion; and, convinced of the importance of education, would apply, when returned to school, to its necessary duties, without desiring, on every pretence, to impede its progress, by holydays and visits; which serve only to distract the mind, unqualify it for the business of improvement, and prevent the acquisition either of a true taste for pleasure, or a proper relish for learning. Study and amusement have each its

delights; and at school may seasonably succeed each other; but they should be kept at their proper distance. Suspend, therefore, all giddiness and mirth, till the hour of instruction is over. Your lessons will then be more deeply impressed on your memories, and you will with more facility attain to that knowledge, which is the immediate object of your pursuit. On the contrary, if you suffer your thoughts, at such times, to be dissipated, you deprive yourselves of the means offered for improvement—your powers of reasoning will be dormant for want of exercise—attention will be painful, and even amusement will afterwards lose its charms.

I am well aware of the general disposition of young persons to be absent from school. The fondness of your parents may induce them to grant your requests. But I would wish you to be convinced, that such requests are, for the most part, improper and unreasonable. I am persuaded, you will submit to confinement with more cheerfulness, when you experience, as you soon will, after having made a certain progress, that the paths of Learning are pleasant; and when you have a proper sense of its advantages; deprived of which, through any present neglect,

you will condemn, when it is too late, your former inclination, for dissipating your time by idle or frivolous diversions.

Every indication of filial tenderness and respect, in your sex, and at your age, is a pleasing proof of a mind, susceptible of grateful impressions, and conscious of the duty of honouring parents. Yours are doubtless entitled to every affectionate return you can possibly make them; because, from the moment of your birth, to the present hour, their care and solicitude for your sakes, have been unremitted. And to what end, but for your benefit, that you might be prepared, by education, for social and domestic life, have they removed you, from under their own roofs? For your improvement they have submitted to this seperation; but if, on that account, you repine, and are unhappy, because you are absent from them, such a conduct, how expressive soever it may be of your fondness, will not afford them pleasure, as it defeats their good intentions, and renders your applications at school feeble and imperfect, because your thoughts are continually at home.

The cheerfulness, with which you attend on this and similar occasions, is a pleasing proof of

the docility of your dispositions, and of your desire to receive instruction. This Day is more particularly set apart, both by Divine and Human Authority, for the purpose of Religious improvement. It is consecrated to the service of the Deity; who is surely entitled to some portion of that time, which he has allotted us—to some exertion of those faculties, with which he has endued us. And ought we not to reverence that day, which is particularly devoted to the honour of the supreme Governor of the world, whose creatures we are? But notwithstanding the reasonableness of this duty, how little is it observed at present! Young persons are too much inclined to dedicate, in particular, the evening of the Sabbath to trifling amusements. Were a small portion of it applied to serious reflection, enough would then be left for innocent recreation. As the rest of the week is employed in the acquisition of human knowledge; and as it is necessary you should be acquainted with moral and religious truths, this will be the proper season to communicate and explain them. With a view of promoting a plan so apparently beneficial, I propose, in a Course of Lectures, to recommend to you, the

duties and offices of life, more particularly those which relate to the conduct of the female sex.

The gay and inconsiderate may perhaps stigmatize the well meant endeavour with the name of enthusiasm. The design, however, deserves not, I humbly presume, this imputation, though the execution of it may be imperfect; because there is a wide difference betwixt the sober disquisitions of reason, and the illiterate effusions of fanaticism; and because early Piety is a grateful, and an acceptable tribute offered at the shrine of Infinite Purity. Youth and Innocence, led by the hand of Devotion, are those Graces, which will ever charm and delight. But shall early life be dedicated to vice and folly; and when both mind and body are enfeebled, and when pleasures no longer entice, shall the Deity be presented, as an atonement, with the sacrifices of a depraved heart? To prevent such a fatal perversion of the gifts of God, it should be the business of Parents and Teachers, so to improve the capacities and dispositions of children, that in riper age they may bring forth the fruits of Wisdom. For when good and virtuous principles have been imbibed in due season, a moral and religious

conduct is, in general, the happy consequence; and though it might so happen, that for a time their power may be suspended, yet they will not wholly lose their influence.—The mode of instruction now adopted, has also the sanction of experience. Lectures, both public and private, have been introduced into many seminaries, for the improvement and information of young persons; which though chiefly intended for those of the other sex, yet the particular instruction of yours has not been over looked.

The infidelity and immorality of the present age may, in some measure, be ascribed to the too great neglect of this kind of tuition in early life. When children are not impressed with a veneration for religious subjects, they are too apt to deride them as they advance in years. But supposing them to be differently inclined; the pleasures and business of the world may so entirely engross their attention, as to leave them but little leisure to acquire a knowledge of those truths, in which had they been instructed, in the progress of their education, they would be too well persuaded of their importance to despise them; and books of divinity and morality would be read, as well as those of science and

amusement. There is surely a fairer prospect of virtuous examples from those persons, who consider religion as sacred, and who have been taught the moral duties, than from those who treat the one with indifference, and are totally ignorant of the others.

Whenever I consider your present stage of existence—that intermediate state betwixt infancy and youth, in which you are preparing yourselves for your future stations in life, and for those relative duties, which it may be incumbent on you hereafter to discharge, it brings to my recollection that elegant Ode, written by Mr. Gray, on a distant prospect of Eton College. The sight of it naturally excited in him all those feelings, which we cannot but experience, when we contemplate that spot, especially after a long absence, where once our *carelesschildhoodstrayed.* After describing the juvenile sports of the students, he gives this pleasing account of their happy condition.

Gay hope is theirs by fancy fed,
Less pleasing when possest;
The tear forgot as soon as shed,
The sun-shine of the breast:

Their's buxom health of rosy hue,
Wild wit, invention ever new,
And lively cheer of vigour born,
The spirits pure, the slumbers light,
That fly th' approach of morn.

He, then, with a kind of prophetic spirit, and by way of contrast to this undisturbed cheerfulness and placid ease, which are the lot of childhood, enumerates the cares, anxieties and misfortunes, which, in the vicissitude of human affairs, may probably befall the state of manhood:

Alas! regardless of their doom,
The little victims play!
No sense have they of ills to come
Nor care beyond to-day:
Yet see, how all around 'em wait
The ministers of human fate,
And black misfortune's baneful train!
Ah! show them where in ambush stand
To seize their prey, the murderous band!
Ah! tell them, they are men!

By the *murderous band*, which he afterwards describes, are meant the Passions. These, if

not restrained within proper bounds, will be the cause of much mischief, in the future progress of life. *Ah! tell them, they are Men!* is an expression not only of beautiful simplicity, but of extensive signification.—Tell them, that though they are now enjoying the sportive moment, divested of all concern and uneasiness, yet a time will come, when they will sensibly experience, that it is not the lot of humanity to pass through this world without a mixture of good and evil; that in the cup of life there are bitters as well as sweets; and that they will be subject to a variety of ills arising from the conflicts of the passions.—In order to paraphrase this thought, with a particular reference to yourselves, I would thus address you.

You are now, my young Friends, at that age, (and in saying this I anticipate but a short time) when the world is just opening its prospects before you. They are, at present, narrow and confined; but, as you ascend the hill, they will become more extensive. A great variety of objects will then present themselves to your warm and lively imaginations. Their novelty will delight, but their appearance may deceive you. Without the direction of some friendly

monitor, your artless minds will be liable to be captivated by delusive pleasures. You, at first, can judge only from externals. Your social intercourse being now commenced, you will see a number of persons, who will appear, from their countenances, to be perfectly at ease; and you may be tempted from thence to make flattering estimates of human life. You can form no discrimination of character; and, therefore, will be liable to mistakes. To enjoy the present hour is the principal object of your wishes: all is sun-shine. In the gaiety of your hearts, you flatter yourselves with its continuance; nor have you any idea of those clouds which will afterwards obscure it. Your dreams are undisturbed by anxious care, and fearful expectations. But know—and it is necessary you should know it—that human life is chequered with ills, some of which you must unavoidably experience. I would not cast a gloom over your minds, by the presage of evils, many of which you may perhaps escape, and others are probably at a distance. But as the misfortunes of youth, and even age, often proceed from neglect or mismanagement in childhood, this, therefore, is the season, when you should be fortified against

them; when you should be taught to distinguish between Virtue and Vice, and should be shewn the different consequences of each. As the Passions discover themselves at an early age, so their effects cannot be described to you too soon. You should be told in what manner they agitate the spirits, and become the sources of disquietude. As for instance—

Anger enflames the blood, is a temporary deprivation of reason, and involves those, who rather indulge, than endeavour to conquer, their resentments, in perpetual quarrels and contentions.—Envy is a worm which corrodes the breast, and makes those, who cherish it, miserable, because others are happy.—Pride meets with daily mortifications, which more than counterbalance the splendor of rank, or gifts of fortune. —Vanity, or an extravagant desire of admiration, is oftentimes fatal to Virtue, and at last terminates in contempt.—Avarice, or an inordinate love of Wealth, destroys the finer feelings of humanity, and makes riches a curse instead of a blessing. The Covetous neither enjoy the good things of life themselves, nor communicate a portion of them to others in distress; the relief of which, to a generous mind, would be more gratifying

than the contemplation of hoarded gold.—Dissimulation is not only odious in itself, but frequently destructive in its consequences. The artless, and undesigning, who act from fixed principles of integrity, never suspect the honour and veracity of another, till they both see and feel, from the misfortunes of others, and from their own experience, that promises are frequently made, only to deceive and to betray. They become the dupes of treachery, because they expected truth, where they met with falshood; and placed confidence where they should have harboured distrust.—Pleasure is a bewitching Syren, which flatters its votaries with unbounded delights, invites them to taste of the forbidden fruit, and at last plunges them into guilt and misery.

These are the passions which debase the nature of man. But as much as it is corrupted by Vice, so much is it ennobled by Virtue—her precepts are short and simple. By them you are taught, that innocent amusements neither vitiate the mind, impair the health of the body, nor leave a sting behind—the sting of conscious guilt—the severity of after-reflection: That

Modesty is the brighest ornament of the female sex: That Truth and Sincerity will confer, in the end, more Honour, Esteem, and even Profit than the little tricks of cunning and dissimulation, because, however successful at first, they must at last be detected: That contentment and resignation will find comfort, even in an humble station: That Affability will gain Friends, and Prudence, in a great measure, supersede the want of their assistance: And lastly, that Piety, however profligates may despise it, will be your chief support and consolation in sorrow, in misfortune, and even in death itself; because of the encouragement it affords of a future life, where the ways of God will be vindicated to man, by the rewards he will bestow on the good, and the punishments he will inflict on the bad.

It appears, then, highly necessary, from what has been said, that you should be warned against the dangers to which you are exposed, at your first entrance on the busy stage of life, as well from the artful seductions of others, as from the suggestion of your own desires: That you should be informed of the necessity of qualifying yourselves for those important characters you may

hereafter assume: And, in short, that you should be previously instructed in those duties, which will render you both in youth and age, respected and esteemed; and will make you useful to others and happy in yourselves.

LECTURE II.

Infancy is, perhaps, the finest and most perfect Illustration of Simplicity. 'Tis a State of genuine Nature throughout.

FEMALE TUITION.

THE state of childhood is, in itself, so attractive, that they, who can behold it, without pleasing emotions, must be destitute of sensibility. We are naturally affected at the sight of infantine beauty, innocence and simplicity. Here we contemplate the most exquisite workmanship of nature, without the sophistry of art — uncorrupted by disorderly passions — undisguised by policy and dissimulation, and uncontaminated by evil examples. The blossoms of spring are not only beautiful in themselves, and therefore excite our notice; but are observed

also with greater satisfaction, from the prospect, with which they flatter us, of ripening into fruit. In like manner, my young Audience, we anticipate the time, when the exterior graces will add fresh charms to your persons; and when the accomplishments of the mind, will render your manners and conversation, lovely and engaging.

The regard, which Parents have for their offspring, undoubtedly proceeds from that natural affection, which is common to the animal, as well as the rational creation. But this fondness for children in the human race, is not confined to those, who are connected to them by the parental tie; and who are drawn to them, by those finer feelings of love and tenderness, which are experienced, in a more particular manner, by those who gave them birth: It discovers itself also in other persons. We must therefore, attribute their notice and attention to some amiable dispositions peculiar to this age. That children are endued with these, is evident from the declaration of our Saviour—*That of such is the kingdom of heaven*; and *that they, who would enter therein, must resemble them.*

The innocence and simplicity natural to a state of childhood, are charms too powerful, not to command our respect; which is, at least, a tacit acknowledgement of our regard to moral beauty; and proves, at the same time, the bias of our minds to whatever is good and virtuous. Our Saviour beheld the temper and conduct of children with so much complacency, as to lay his hands upon them, and to offer up a prayer for those that were brought unto him; which when his disciples would have prevented; he said—*Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven.* This has been considered as an initiation into the Christian Church. We may, however, infer from the circumstance related above, that children should be devoted, from their early years, to a religious education. It is no doubt of great importance to instill right principles into the infant mind; which has been compared to a blank Tablet, whereon any impressions may be easily made, and will be long retained. The Saviour of mankind has passed a high encomium on the innocency of children, by asserting, that no one could expect the Divine Favour, who was not, in some measure, like to

them. *Whosoever*, says he, *shall not receive the kingdom of God, as a little child, shall in no wise enter therein.*

Seeing, then, that there are certain amiable qualities and dispositions in children, which not only procure to them esteem here, but which, if cultivated and improved, as they advance in life, will entitle them to *the kingdom of heaven* hereafter, let us both consider what they are, and recommend them to your early attention.

The first characteristic observable in children, and which, of course, engages our affection, is the innocency of their manners.—Innocence implies purity of action, or freedom from guilt. And as it is an evil intention which constitutes guilt, so it follows, that the conduct of children must be harmless; and, in a moral sense, without blame; because they act not from any ill design. Thus, for instance, not having any inducement to injure another; or not having precise ideas of right and wrong, they cannot be said to act from motives of dishonesty or revenge. If they relate what they have seen or heard, it proceeds not from spleen or invective. If self-gratification should excite to action, it is at a time, when the rational part of their nature is yet dormant or

feeble, so that the animal part must consequently predominate. Their smiles are those of benignity and joy; the genuine tokens of internal peace and satisfaction; the undeniable marks of pleasure at the objects which surround them; not used to conceal resentment, lurking in their breasts, or to hide any insincerity or dissimulation. Their tears are not those of shame or remorse, but occasioned by some momentary pain: This removed, all is serenity and repose. If conscious by whom they are aggrieved, the supposed offender is soon forgiven, and shares in their juvenile favours. They are tormented by none of those desires, which disorder the mind, and which spread strife and contention in the world. The victims of hatred, of malice, or treachery, haunt not their visions by night; neither does the morning wake them to fresh sorrows and anxieties. Happy innocents! Happy, indeed, could they preserve this purity of manners, this exemption from grief! But, alas! soon will the scene be changed, when maturer age brings them on the stage of active life, in the crooked paths of social policy. Here they will either have cause to lament the loss of childish innocence, or

be obliged to bear those sufferings which are incident to human nature.

But notwithstanding the innocent simplicity to be observed in children, let it not be inferred from thence, that it remains long uncontaminated; or that their dispositions are equally good. When the passions begin to unfold themselves, the one will, in some measure, be corrupted; and the others appear in different shades and varieties. Virtuous inclinations will be seen much stronger in some children than in others. A tendency to vicious practices will soon be perceived; and, if not checked in due time, deface what nature has made fair. But it is much to be lamented, that those, whose province it is in early life, *to teach the young idea how to shoot*, to bend the twig as they would wish it to grow, are often blind to the faults of their children; so that they promote the growth perhaps of some evil inclination, which they should endeavour to eradicate, before it is too deeply rooted; and they neglect that soil, which will produce weeds, instead of flowers, if not cultivated in proper season. But though parents, in general, will not discern the defects of their offspring, as to mind and temper, yet these will not escape

the observation of others. How much more pleasing will it be, my young audience, to captivate the attention and regard of worthy persons, who will be happy in seeing your good dispositions, than to be disrespected, on account of the impropriety of your behaviour, arising from the indulgence of ill propensities! Let me, then, recommend two maxims to your serious consideration, which will be particularly useful in your present period of life; and, if observed now, will be the means of removing much inquietude hereafter.

The first is—That those children, who are happily blessed with good inclinations, should use their utmost endeavours to improve them.—By an early application to form the temper aright you will find no difficulty in the practice of what is proper and becoming. Habits of goodness being thus established, it will be doing a violence to your own nature, to be guilty of any immoral action. Not ignorant of your duty; your own affections likewise disposing you to that which is virtuous, you will be in less danger from the seductions of bad advice or bad examples. But if, in opposition to your innate sense of rectitude, and to your own improved

understandings, you should depart from that course of life, which reason and religion point out to you, and which the conduct and counsel of your real friends, who are also the friends of Virtue, have recommended, you will stand less excusable than those, whose mistakes proceed from ill propensities, encouraged in youth. The last have a more difficult task to perform; which brings me to the second maxim, I proposed to offer to your consideration—

That those children, whose natural tempers are violent and irregular, should carefully watch the tendency of every growing passion; and should submit to that discipline or self-denial, which is necessary, in order to restrain any improper appetite or inclination. Should you, my young audience, perceive in yourselves any ill propensity; or should those, who have an interest in your welfare, discover it to you, learn to correct it, by listening to their admonitions, and attending to their advice. You should endeavour to know yourselves; and if this knowledge be early acquired, you will always find a Monitor within, who will warn you against the commission of what is wrong: or should you err, through the prevalence of inclination, conscience

will silently condemn you; and the reflection of past conduct will be the means of preventing future transgression. But if you stifle this conviction of your own minds, and offer to yourselves any palliation, by way of excusing your conduct, such inward reproofs will be less frequent, and in time make little or no impression.

It is in childhood, that wrong propensities should be reformed. They are then governable; but may afterwards be too firmly established to be amended. And if they are odious, in the early part of life, how disagreeable will be their effects hereafter, when you will be under less restraint, and when, in some measure, they will have got the dominion over you! Co-operate, therefore, with your Parents and Teachers, in the laudable design of *training you in the way you are to go, that when you are old, you may not depart from it.* Then will the innocency of childhood appear, in some degree, in your future manners.

The next characteristic discernible in children is *humility*. This is an amiable disposition; and seldom fails of procuring respect. It is graceful and becoming in persons of all ages and conditions; but the subordinate situation of children

absolutely requires the practice of this virtue; though, indeed, it is but seldom, that we discover a want of it, at this early period of life. Hence it is, that the humility of children is frequently mentioned, by way of simile or comparison. The Psalmist, convinced of the necessity of cultivating a meek and humble disposition, as being acceptable to God, declares, that in this temper of mind, he is become, as it were, a child, *My heart*, says he, *is not haughty, nor mine eyes lofty. Surely I have behaved and quieted myself as a child, that is weaned of his mother.*

Our Saviour has taken notice of the humility of children; which he recommended to the imitation of his Disciples, at a time, when they were contending for superiority. There was a dispute amongst them, who should be the greatest, or receive the highest honours, in the new Kingdom their Master was going to establish; which, as they then thought, would be on earth. Our Saviour makes no direct reply to this question; but calling a child unto him, and setting him in the midst of them, said—*Whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven.*

If a proud and haughty behaviour is disgusting, in a state of manhood, how much more so must it be at your age, when your knowledge is yet but confined, and your condition entirely dependant! Or supposing the future expectation of some of you should be greater than that of others, yet this is but a feeble pretence for Pride; because, you, who are thus happily situated, did not derive this advantage from your own merit. At school, no other competition should prevail amongst you, than that of excelling in improvement, and in a courteous and complaisant demeanor. You are placed under the same roof for the same purpose; and they will give the best proofs of good sense, who are modest in judging of their own attainments, who are not fond of depreciating another's, and who behave respectfully to all. It is a very unpleasing sight, when young persons of your sex assume to themselves much consequence or self-importance; when they are vain of their Persons, their Dress, or other exterior advantages; and are too conceited to be taught. Humility of conduct, though at all times becoming, is particularly so, at that stage of life, when you are under instruction; because the very

situation implies a want of improvement on your part; and a superior degree of knowledge, on the part of those, whose office it is to teach you.

There is one mistake very prevalent, with respect to female education. Parents are too much inclined, to bring up their daughters, in a manner, by no means corresponding with their station. Under an idea of bettering their condition, they place them in schools, where the same mode of tuition is pursued with respect to them, as to others of a higher class, whose fortunes, or probable situation in life, will enable them to appear in a superior style of living. The consequence to the former is often fatal; because the ideas they have imbibed are not compatible with that humble rank, or perhaps employment, to which they are born. Indeed, it were to be wished, that a plan of Education was more generally adopted, which would impress on the female mind, the importance of domestic duties, and the pleasures arising from domestic avocations.

You have conceived a false opinion of Education, if you suppose that it consists only in qualifying you for the circles of gaiety and amusement.

You are not only to be instructed in elegant accomplishments, but also to be taught the useful arts, so that you may be capable of appearing to advantage, both at home and abroad. You are not to despise the humble duties of a house or family; much less to suppose that your time is chiefly to be employed in decorating the Person, or flaunting in public places. No superiority of rank or fortune should exempt a woman from domestic offices. Be humble, and you will learn contentment, which will direct you to accommodate your behaviour to that station of life, in which you may be placed. Humility will not debase, but ennoble your sentiments; it will instruct you in that mode of conduct, which will be free from servility on the one hand, and arrogance on the other. Your Superiors, your Equals, or your Inferiors, will each receive that degree of respect or civility to which they are entitled; and in proportion as you shall act, in a manner becoming your station, you will be treated with that deference, to which you will have a claim. In order to render such a deportment habitual to you, practise it amongst yourselves, whilst at school. Endeavour, as much as possible, to oblige and accommodate one

another, even if it should be attended with some little inconvenience to yourselves. In this world we are but passengers. We should, therefore, make the journey of life as pleasant and agreeable as we can, by mutual good offices. A conduct, the reverse of this, betrays a sordid and selfish disposition! It defeats the very end of society, which is best supported by reciprocal acts of kindness. These will be the particular fruits of humility, the virtue, which I am now recommending; because they, who are conscious of their own wants and infirmities, will more readily excuse those of others; and not, like the Proud, pass them by with contempt; or, like the Censorious, expose them with derision and severity.

LECTURE III.

---------- or bid him mark the Sun
Refulgent shining; or the Clouds diverse;
At Eve, the silver Moon, crescent, or full;
And every Star whose Radiance decks the sky.

DR. DOWNMAN'S INFANCY.

I PROPOSED, in my last Lecture, to consider some of those amiable qualities in Children, which not only attract the notice and esteem of grown Persons, but which, if carefully improved, would preserve the affection that is thus early acquired, and redound to their own benefit, in every future period of their lives. Those I have already mentioned are, Innocency of Manners, and Humility of Behaviour. I now proceed to another, which is, *Docility*.

As soon as the faculties of the infant mind begin to open and expand themselves, children

are curious and inquisitive. The objects around them affect their senses, and induce them to ask a variety of questions. This disposition naturally attaches us to them; and there is a mutual pleasure arising from it. Those, to whom they apply for a solution of their doubts, are delighted in observing so laudable a curiosity; and these, in their turn, are no less gratified with the information they receive. How much, then, does it concern those, who have the management and education of children, not to impose on their unsuspecting credulity! For it is at this period, that they are ready to believe every thing they hear. It is at this critical age, that the ridiculous stories of Ghosts, Apparitions and other supernatural Prodigies are too generally told them; by which means, they are often timid and bigoted during the remainder of their lives. Whereas it is no less easy to instil the first and leading Principles of Truth into their minds, than to corrupt them by the notions of superstition. Thus, for instance, instead of representing God as a Being, who sends Spectres into the World to terrify and affright us, let them be told that he is good and beneficent, and has provided us with all the blessings and comforts, which we enjoy:

But as abstract Truths make but little impression upon the infant mind, we should convince the reason of children, through the medium of the senses. The goodness of the Deity is displayed in every work of Creation. It is only, then, drawing their attention to those objects, which they daily see, in order to prove the benevolence of the Creator and Preserver of the Universe. They perceive the brightness and feel the influence of the Sun. Explain to them the wonderful effects of this great luminary: How it gives us light and warmth, causing the Earth to bring forth all that is necessary to sustain the life of Man and Beast. Tell them, that in the Evening the Sun descends in order to enlighten other Parts of the Globe on which we live, whereby we enjoy, during his absence, that comfortable shade, so requisite to sleep and retirement; but that, lest we should be left in total darkness, the moon arises to shed a paler light.

We might then lead them to a few Philosophical truths, such as—That the alternate vicissitude of day and night, is not occasioned by the apparent motion of the Sun from one part of the Heavens to the other; but by the Earth, which is of a Globular form, turning itself round

in the space of twenty-four hours: That the Moon does not shine with it's own, but with a borrowed lustre; it being like the Earth, a dark body; but that it's enlightened part is caused from the rays of the Sun falling upon it; which are afterwards reflected to us.

In like manner, we might proceed to the other parts of visible nature, such as—That the rain descends in order to nourish all vegetable productions, and supply them with those juices, which are requisite to their growth and vigour; and that it comes from the clouds; which are formed of Vapours raised by the Sun, and suspended in the air, for which becoming too heavy, they fall upon the Earth, in drops of water: That Snow is frozen Vapour, and that it's whiteness is occasioned by those small Particles of ice, which compose it, being hard, solid and transparent, and so arranged as to reflect to us the light from all parts: That Hail is caused by drops of Water freezing as they pass from the Clouds to the Earth: That the Air is an invisible fluid, encompassing the terrestrial Globe; and that the Wind is this air put into motion: That the Thunder is occasioned by certain sulphureous particles in the Clouds, taking fire

through the violence of their motion, and bursting with a tremendous noise, preceded by lightning: And that the beautiful Arch in the Heavens, called the Rainbow, which exhibits all the primary colours of nature, proceeds from the Rays of the Sun falling on drops of Rain or Mist. All these objects are familiar to the observation of Children: And by thus acquainting them with the causes and effects of what they daily see, their curiosity would be awakened; and they would be desirous of further information and instruction. Instead of terrifying their imaginations with superstitious tales, would it not be better to convince them that the notions of Witchcraft, and the appearance of Ghosts are founded on Ignorance and Error—that Fortune-tellers are Cheats, and that no faith is to be placed in dreams?

In the same manner, we might instill religious Principles into their minds, such as, that God made all things—that he is the fountain of life—that he preserves every Creature—that he sees all our actions—that he knows our private thoughts; and that it is our duty to pay our devotions to this great and benevolent Being, by obeying his laws, and observing those

ordinances which are instituted for the praise and honour of his name.

Moral Precepts might, likewise, at proper opportunities, be inculcated; such as—that Children should love and respect their Parents—that they should not spend their time in idleness, because they were not sent into the world to play, but to be useful; and therefore should qualify themselves for the several stations they may have to fill—that they should be guilty of no mean action—that they should disdain to utter an untruth—that they should never take from another what does not belong to them—that they should never speak evil of others; and that they should behave with civility and good manners to every body.

By this method, the docility of temper, natural to children, might be improved to good purposes. If then, my young Friends, you are so happy as to have Parents or Instructors, who are inclined, thus to lead you into the paths of Virtue and Knowledge, do not frustrate their design, by your own perverseness, obstinacy or self-conceit. An obstinate disposition is a great enemy to improvement; and, in it's appearance, is extremely disgusting; more particularly in

your Sex, in whom meekness and submission are characteristical graces. The endeavours of your Teachers to instruct you will be of no effect, if you are determined to contradict them —to disobey their commands, or be inattentive to their advice.

Obstinacy may appear in two different shapes, either in contumacy or sullenness. By contumacy, I mean, a determined perseverance in idle and bad habits; a want of conformity to necessary rules and regulations for the maintenance of order; a refusal to comply with the directions you may receive; or a violent and outrageous behaviour. Disobedience is here seen in its most odious colours.

Sullenness is more quiet in its operations; and though it particularly torments those, who indulge it, yet such a behaviour must necessarily estrange the affections and regard, both of their Teachers and Companions. They will be left in solitude, to brood over their own discontents; for even those, who are blest with the greatest share of good nature, will, nevertheless, be not much inclined to humour such morose and dissatisfied tempers. Whereas, docility is always accompanied with cheerfulness; and they, whose

province it is to instruct Pupils of this disposition, will perform the task with pleasure.

Self-conceit is no less inimical to improvement; and is directly repugnant to that docility of disposition necessary in Children. A vain opinion of yourselves would be injurious to your best and dearest interests; because it is not probable, that you should desire to become wiser and better, if you think yourselves sufficiently wise and good. As an antidote to this self-conceit, I must observe to you, that those Persons, whose minds are the least informed, are generally the most presuming; but that modesty and diffidence are the usual attendants of Good Sense.

The docility of temper I am now recommending, may, if properly cultivated, be made subservient to your spiritual as well as temporal welfare. And, indeed, the affairs of this World are so connected with the other, that without religious knowledge and religious obedience, you cannot expect happiness in either. Children should be taught the truths and duties of Christianity. Under the Mosaic Law, Parents were exhorted to bring up their offspring in the *nurture and fear of the Lord. These Words,*

which I command thee this day, said Moses to the Israelites, *shall be in thine heart*; *and thou shalt teach them diligently to thy Children*. Virtuous Parents are undoubtedly anxious, that their Children should be virtuous like themselves. Parental affection, if properly directed, will induce them to have this object continually in view, as it will be the best means of promoting not only the happiness of those, to whom they have given birth, but also of contributing to the welfare of that community of which they are Members. We cannot, then, give a better proof of our love to our Neighbours, or, in other words, of Patriotism, that is the love of our Country, than by transmitting to our descendants, those Virtues, which are its best ornaments and security. But Parents, who neglect to instruct, or provide for the instruction of their children, in religious knowledge, not only omit a duty, which they owe to them and to Society, but are also culpable, in the sight of God. Thus, we read in Scripture, that Eli, one of the Judges of Israel, was punished by the Almighty for not restraining the Vices of his Sons. He did not sufficiently exert the authority of a Parent over his children, by checking their improper behaviour. He fell a

sacrifice to the weakness of paternal affection; and, though his own life was innocent, yet, by a partial indulgence, he was considered as the cause of his childrens wickedness. After this example, you cannot think that interference harsh or severe, which is intended to restrain you from the pursuit of evil. When Parents add reproof to admonition; and, when expedient, correction to reproof, they do no more than what they are commanded; a duty which, if omitted, would expose them to the stigma of guilt, and to that sorrow of heart, which they cannot but feel, on observing the degenerate conduct of their children. It is to little effect that moral instruction is conveyed to you if you will neither listen to, nor observe, the Precepts which are recommended. You can give no better proofs of a docile temper, than by paying proper respect to those Lessons, which are calculated for the improvement, either of the faculties of the mind, or affections of the heart.—

Think not that the business of Education is a hardship, to which you are subject. It is intended solely for your benefit; and to instruct you in those virtues and accomplishments,

which will tend to make you good and happy, useful and agreeable. Consider, likewise, that your Parents or Guardians, by their conduct, in this instance, are discharging that office, which is incumbent on them. Your interest, therefore, and their duty, are sufficient inducements for the one to furnish the means of improvement, and for the others to be docile and obedient to their Teachers.

Should you, at any time, receive reproof, though you may think yourselves then aggrieved, yet in the serious moments of reflection, when you will be more capable of judging, from what motive, and to what purpose it was given, you will be affected by very different emotions, and will be thankful to your Monitor. *Reproof*, says the wise Man, *gives Wisdom, but a child left to himself, bringeth his Mother to shame:* Because in the early stage of life, children are chiefly under maternal care and tuition. To make them wise and good, they must not only be instructed in their duty, but be reproved and admonished, when they do wrong. If left to their own wills, or suffered to follow their own inclinations, they would prove, as experience

too evidently demonstrates, a disgrace to those, by whose indulgence they were unrestrained.

You, therefore, who are blessed with good and pious Parents, I would address in the words of Solomon. *Children, keep the commandments of your Father; and forsake not the law of your Mother. Bind them continually upon thine heart, and tie them about thy neck. When thou goest, they shall lead thee; when thou sleepest, they shall keep thee; and when thou awakest, they shall talk with thee.*

Having thus considered the advantages of a docile temper, I shall conclude with a few observations, on the best means of acquiring or improving it.

The first thing necessary, is *attention.* Without this, the most useful Lessons of instruction, will have but little effect on your minds. You can neither retain in memory that which has been communicated to you, nor digest it afterwards. Your inattention will also be disrespectful to those, who are delivering any discourse, or conveying any information which is intended for your improvement. If you aspire after Knowledge, you will listen to her voice; otherwise, you will be *even like the deaf adder that*

stoppeth her ears. But whatever may be the mode of instruction, or the object of it, without attention, you can profit but little. No proficiency can be made in any course of study or learning, without application. Sufficient time is allowed you to relax your minds; but when you are employed on serious subjects, let not your thoughts be dissipated. Indulge not in a careless indifference, because the business of Education is a matter of great importance, and therefore requires the most constant assiduity.

The next thing I would recommend to you is a seasonable taciturnity; without this, it is impossible you can give that degree of attention which is necessary. To be loquacious or talkative, whilst you are receiving instruction, denotes a frivolous mind. Silence is the first step to Wisdom. It was held in such great esteem amongst the Ancients, that they deified it; that is, they worshipped it as a God. By the Romans it was represented under a female form, holding up a finger to its mouth. Solomon has left a trite observation upon this subject. *There is a time*, says he, *to speak, and a time to hold one's peace.* This being the case, you will do wrong to suppose, that a restraint of this kind,

at proper intervals, is an instance of rigour. They are your best Friends, who lay this injunction upon you; to which you will stricly conform, if you have a wish, or an inclination to be improved. It is only, by knowledge, that we raise the dignity of human nature; without this, we should rank with the untutored savage. And there cannot be a greater disgrace to a rational Being, than to be ignorant, in so enlightened a period as the present, where so many opportunities offer for cultivating the understanding.

Consideration is another necessary step to improvement. However instructive the Lessons you may receive, yet the impressions made on the mind, during the time of tuition, will soon be effaced, unless you afterwards reflect and meditate in private, on what you have been taught. Some things may, at first, seem difficult to be understood, but they will be more clearly comprehended, by making them frequently the subjects of your thoughts. Without consideration you will neither be wise nor prudent: But by means of it, you will lay up such a stock of useful materials in your memory, as may be applied and called forth, as often as occasion shall require.

LECTURE IV.

Let it, therefore, be your first Care to establish a firm Character for ſcrupulous Veracity.

DR. BERKENHOUT.

THE actions and converſation of young Children are free from deceit. Having as yet contracted no vice; uninfluenced by the ſordid motives of gain; unſeduced by the proſpects of ambition; their breaſts not poiſoned with the venom of malice, or ſtung with the goad of Envy; every thought is conceived in Innocence, and ſpoken with ſimplicity. Hence it is, that we liſten with pleaſure to the unreſerved communications of the infant mind, and are delighted with it's artleſs obſervations. Children, at the early period I allude to, act only from the

momentary impulse of the will. They have no designs to conceal, no propensity to disguise, no schemes of treachery to execute. The countenance is the index of the Soul: We see it, without the mask of hypocrisy. Happy would it be, could they preserve this innate sincerity! But how soon is it contaminated in that great school, the world!—I would therefore, my young Audience, point out to you the symptoms, which first appear, of a deviation from integrity of mind; with the consequence it naturally leads to, if not restrained in due time.

The most infallible test of sincerity is the love of truth. A disregard to this principle is soon followed by dissimulation. Truth is amiable in itself; and whoever departs from it must be influenced by some sordid motive—some selfish gratification. There are in truth and sincerity such irresistible charms, that they even have admirers, amongst those who practise falshood and duplicity. We listen with attention, and with the ease of security, to the conversation of those, who are candid and ingenuous; but we are upon our guard, when in company with Persons, whose characters are marked for equivocation and double-dealing;

because we suspect the veracity of their declarations, and the honesty of their professions. Our Pride too is hurt, when we find ourselves deceived. To avoid, therefore, being dupes, we become incredulous; and examine more critically, than perhaps our natural temper inclines us, the words and actions of others. A conduct very proper with respect to those, who, in their intercourse with mankind, have given proofs of insincerity; but may appear too distrustful towards those of a different disposition; yet as it is not always possible to distinguish the last, prudence perhaps will justify the precaution.

The love of Truth seems congenial to human nature; so that we are disappointed, if we do not find it in young Persons; because they are not yet hackneyed in the ways and policy of the world: Their interests are not involved with those of others; they are warm in their attachments, generous in their motives, unsuspecting in their tempers, and ingenuous in their sentiments. If they betray a different disposition, they must be actuated by some powerful motive.

The first act of insincerity in children is that of lying. This word, I doubt not, sounds gratingly in your ears. The reason is obvious. It conveys an idea of something that is odious and vulgar; because no Person of a liberal mind would be guilty of an action, to which this name has been given. The practice of lying is in itself so mean and dishonourable, that it may appear, at first sight, a matter of astonishment, that any one, brought up to good manners, should be addicted to it. Let us, then, consider, the usual incentives to this vice; these once known, there may be some hopes of curing so hateful a propensity; because there are but few who accustom themselves to it, through wantonness, or to excite wonder, from the relation of marvellous stories. If, then, the speakers of falshood were once convinced of the pernicious tendency of those causes which lead to it, they would probably avoid the effect.

One motive for lying is to conceal a fault. But the impropriety of such a conduct will appear from this consideration, that it seldom meets with success. The conscious shame of those, who have had recourse to so scandalous a vindication of themselves, will generally

betray them. Besides, the ways of falshood are so intricate, that they, who are once entered into this labyrinth, can seldom find their way out. They may be compared to Travellers in a Wood, who are lost and bewildered, amidst the different paths and avenues which appear before them. Equally embarrassed are those, who would disguise the truth by prevarication. They generally entangle themselves in their discourse, by relating improbable circumstances, or by uttering flat contradictions. Their story is seldom of a piece. It wants uniformity. It is related different ways to different Persons. The unity of time and place is seldom observed; and, in short, they, for the most part, confute themselves, and confirm their own guilt.

But supposing they should betray no outward signs of delinquency, and should frame so consistent a story, that it could not be immediately disproved, yet there are many motives which will induce others to discover, if possible, the real offender. The first is, the abhorrence in which a Liar is held. The lovers of Truth will, out of their regard to that, endeavour to detect falshood. And as they would be unwilling to associate with those, who are even suspected of this vice, they

will be the more desirous of having their guilt or innocency established. Because, if the former could be proved, they would withdraw their confidence. If the latter, they would be so far prompted by justice, as to remove the suspicion and silence calumny.

But the most prevailing motive, which will stimulate the vigilance of others, in order to expose a lie, is this—that they themselves, from their situation or connexion, may be suspected of the fault, which the lie is intended to conceal. A regard, therefore, to their own reputation will give energy to their endeavours of finding out the aggressor.

The conduct of those, who are guilty of lying in order to hide a fault, is farther stigmatized with the ignominy of cowardice. Not having courage enough to make a confession of what they have done, but positively asserting their innocence, which must be admitted, till there appear proofs of the contrary, the accusation or suspicion may fall upon another who is guiltless; and who probably has no other mode of defence than denial, the same which is adopted by the Perpetrator; so that till the fact is established,

the odium of speaking falshood may be incurred by the former.

From these remarks, let us now fix the character of a lie; that kind, I mean, which is under consideration. In the first place, it is violating the sacred obligation we are all under, *of speaking every Man truth with his neighbour*; and perverting one of the best gifts, with which God has endowed us, the use of speech. In the second, it is intended to hide a fault, which ought to be acknowledged. And in the third instance, it is aggravated with the circumstance of blemishing, perhaps, the reputation of an innocent Person. For can they, who have any regard to their own honour, be easy and composed, under the imputation of having told a lie, when, in fact, they have not? You will say, probably, that innocent Persons may soon exculpate themselves of the supposed offence. But here I would observe to you, that extraordinary as it may seem, this is not always in their power; because a certain combination of accidental circumstances may appear unfavourably in regard to the suspected Party. For it is sometimes more difficult for an innocent Person to establish his innocency, than to bring home

the charge of guilt to one that is guilty. This being premised, how unjust is the conduct of the Liar, who cowardly suffers the innocent to bear the reproach of the fault, which he had committed, farther aggravated with the stigma of speaking falshood! We say, then, that a Lie is a mark of dissimulation, of meanness of spirit, and of cruelty. For can any thing be more inhuman, than to destroy another's happiness, and to wound the Peace of innocence itself?

We have hitherto seen the effect of lying, upon the supposition, that it succeeds in it's design, which is the concealing a fault. Yet as I remarked before, it is but seldom, that those, who are guilty of it, escape detection. They either betray themselves by their own arts; or the vigilance of others will expose them. And when this happens, as it does, in most instances, how despicable must the delinquents appear! Their first offence is discovered; and to that is added another, the absolute denial of it. But with how little Prudence do those Persons act! They endeavour to hide a fault, in order to escape censure or punishment; but by this very conduct, are obnoxious to the severity of both. An ingenuous confession would disarm anger,

and procure forgiveness; because, by this very avowal, they are conscious of having done that which is wrong. One design of reproof is to convince those who have offended, that they have been guilty of a fau t: This being confessed, the task of conviction is finished; and no arguments are requisite to prove that conduct to be criminal, of which the offending Party are not insensible. Thus convinced, by their own confession, that they have acted wrong, there is every reason to hope, that they will avoid, in future, those things which, they know, are culpable. Such behaviour will entitle them to lenity, from the consideration that human nature is frail, and that we are all liable to err. Those, who persevere in denying their faults, are generally incorrigible; but reformation may be expected from those who acknowledge them. Such openness and candour will be the best means of restoring them to the favour of those whom they have offended; or of those, whose province it is, to reprove or punish whatever is done amiss.

But how can they, who have added falshood to guilt, expect to escape! That chastisement, which they endeavoured to avoid, will fall upon

them with more rigour; because, instead of one crime, they have committed two—I may say, several; for having set out with a determination of denying what they have done, it is not once, but frequently repeated; and they are often obliged to have recourse to one lie, in order to confirm another. Thus they go on, in a continued series of deceit, adding falshood to falshood, till the stubborn fact stares them in the face; and they can no longer plead innocence. Who will credit their assertions after they have been thus detected? Who will esteem, or confide in, them? They will forfeit every claim to respect or attention.

To commit a fault is pardonable; but to persist afterwards in denying it, is such a proof of moral depravity, that, I hope, my young Audience, from what has been now said, you will never be tempted to encourage so disingenuous a temper; because it is the inlet to every kind of hypocrisy and deceit. The commission of one fault imperceptibly leads to another, that of disguising the truth. If, therefore, you would avoid this odious practice of lying be circumspect in all your actions, lest, at any time, you offend. Avoid evil, and do what

is right. Your conversation will, then, be sincere; and you will have no motive for concealing or misrepresenting any part of your behaviour; which will stand the test of enquiry or examination. Or should you, through the imperfection of human nature, be tempted to do, what, you are conscious, is wrong, let not the dread of shame, or the fear of punishment prevail on you to deny it. Lying is a horrid practice: And the fault committed must surely be great, which can induce you to be guilty of the former, in order to hide the latter. Let us, then, proceed to consider another cause, which often leads to this custom — and that is, *dishonesty.*

You are taught, in the Church Catechism, *to keep your hands from picking and stealing*, and in all your transactions to be true and just. A great part of the strife and contention which prevail amongst mankind, and of their insincere behaviour to one another, proceeds from an inordinate self-love: This is seen either in the gratification of some favourite propensity, or else, in promoting their own interests, at the expence of others. Every Man has an undoubted right to claim and to enjoy, what is

legally and justly his own. The same law of self-preservation entitles him to improve his fortune, or his situation in life, by every fair and honest means; by so doing, he will neither injure nor oppress another. The desire of acquiring unlawful gains, tempts many into those arts of dissimulation, which, though the Practitioners of them may escape with impunity, must nevertheless deprive them of all respectability in the World. Now the path of Honesty is plain and open. We cannot mistake it. If we make a concience of doing to others, as we would they should do unto us, we have an unerring guide for our conduct. But the schemes of treachery are complicated, and almost past finding out. Yet a time will come, when the most crafty will be caught in their own snares; and their contrivances of Policy or Cunning be exposed. Then where will they hide their heads for shame? Distrust and contempt will follow them, wherever they go. All their arts of equivocation and duplicity will be of no avail, because the World will be guarded against them. For should they really intend to act with integrity, yet all, who may have dealings with them, will be cautious and reserved.

But the practice of dishonesty appears, in no instance, so vile and odious, as in that of theft. Necessity will not excuse so gross a violation of the rights of lawful possession. Every one's property is sacred; and they, who deprive others of what is their own, whether by secret fraud, or open violence, not only offend against the laws of their country, but against that most solemn command of the Almighty—*Thou shalt not steal.* This Vice, it is true, is chiefly confined to the lower classes of mankind; for they, who have had the advantage of a virtuous education, must hold it in the utmost abhorrence. I am sure, my young Audience, it will be unnecessary in me, to expatiate on the turpitude, or describe the baneful consequences of this crime. Your minds, I doubt not, have been so well instructed in just notions of right and wrong, as never to harbour the most distant wish of taking any part of what belongs to another, and applying it to your own use. We are commanded not to covet the goods of our Neighbours, that is, not to envy them their possessions: How much more heinous then, must be the offence of depriving them of what is their own? In this respect, I will only give you one caution.

Let not a desire of gratifying some present appetite tempt you, at any time, though an opportunity should offer, to do it at another's expence. If you cannot indulge it at your own, have resolution enough to forbear, and practise the virtue of self-denial. For though you may think the object of too trifling a nature to deserve reproach, yet be assured, that let the value of the thing taken be ever so trifling, yet the action is equally as culpable, as if it had been of greater worth; because it has injustice for its basis. It is committing a fraud on another, which you would not like to suffer yourselves. Add to this, that success, in the first instance of peculation, though insignificant the object, often leads to greater plunder. It is not surprising, then, that the disgrace, which necessarily accompanies the discovery of theft, should prevail on the delinquent to deny the fact. The observance, therefore, of strict honesty will effectually remove one strong inducement to the act of lying.

An untruth, under whatever circumstances it is told, is always odious; this quality ever adheres to it; but it will either be more or less attrocious, from the motives which occasion it,

or from the end, which the Speaker has in view. When it is said with a design to injure another, either in his property or reputation, the guilt is more strongly marked.

That Lying must be an offence to God, is evident from the many exhortations to be found in Scripture, that *our conversation be without guile*; and from the several denunciations against those who speak falshood. But, in some measure, to prevent the mischievous consequences of so horrid a custom, an oath has been introduced, which is a solemn appeal to the Almighty, that what they, who take it, are going to assert, is true. Perjury or false swearing is considered not only as the highest degree of criminality, with respect to a breach of faith, but is punishable also by human laws. And does not the common Liar sin against the conviction, that God is a witness to every falshood he utters; and that consequently the greatest indignity is offered to him, who requireth truth in *the inward Parts?*

The detestation, in which a lie is held, may be farther instanced, from the quick resentment that is excited, when, in the intercourses of Society, one Man reproaches another with this

fault. An attonement or satisfaction of some kind is required, by way of reparation.

I shall only mention, as another proof of the hateful quality of this vice, that they, who habituate themselves to it, are seldom believed, even when they speak the truth, because it is difficult to determine whether credit is due to what they say or not.

On the contrary, how great respect is paid to those, whose character for Truth is establised! When Petrarch,* an Italian Poet, was summoned as a Witness, on a certain occasion, and offered, in the usual manner, to take the Oath before Cardinal Colonna, the Cardinal closed the Book saying—*As to you, Petrarch, your Word is sufficient.*

* Dr. Percival's Moral Tales.

LECTURE V.

The bare Consideration of parental Affection should create a more grateful Tenderness in Children towards their Parents, than we generally see; and the silent Whispers of Nature be attended to, though the Laws of God and Man did not call aloud.

SPECTATOR.

SOLOMON has very wisely observed, that *Children must be trained in the way they are to go, because when they are old, they will not depart from it.* Whence I infer, that the foundation of good and virtuous conduct—of a prudent and discreet behaviour, in every future station of life, must be laid in childhood.

Your influence in Society, either as Daughters, as Wives, or as Mothers, is so extensive, that it must be extremely political, to direct it aright. The happiness of Parents depends, in a great measure, on the conduct of their offspring.

It is from them, that they particularly expect to derive comfort in the decline of life; at a period when they are too enfeebled to receive Pleasure from any other source. To mark the growing Virtues of their children—to perceive their ripening sense—to observe the mingled charms of innocence and beauty, are delights, which only the Parental Mind can experience. And what daughter, who has a true sense of filial duty, but would communicate this satisfaction? Your early affections, therefore, should be so regulated, as to be fixed on proper objects. Your Parents are entitled to your first respects: And where you have been deprived of them when young, they should be conferred on those, who act a Parent's Part; and who interest themselves in your welfare and happiness.

The duty of Children to Parents may be considered as the primary social obligation by which you are bound. It will, therefore, not be improper to enlarge a little upon this subject.

That love descends from the Parent to the Child, is an observation verified by daily experience. It ought also to ascend from the Child to the Parent, not only from a principle of gratitude, but from sympathy. By this

reciprocal affection, the great bond of domestic happiness is preserved.

It has been remarked, however, that Parents are bound in duty to maintain their children. It is, likewise, the duty of Children to reverence their Parents. But the parental office may be very differently performed. Parents may, indeed, support their children, without being very solicitous as to their future welfare. Yet this is a case which seldom happens; their conduct, in general, is provident and tender; of which that you may be the more sensible, compare your situation with that of orphans, who are often friendless and neglected. You, who have been nourished at your Mother's Breast, and been brought up under the protecting hand of a Father, ought to think of the many anxieties which they have felt, in raising you from a state of infancy, and preserving you from the dangers incident to this early stage of life; which is next succeeded by the cares, as well as the expence of education. The proper return you can now make for this last instance of parental love is, by using your endeavours to employ those means of instruction, with which they have provided

you, in order to render you qualified for domestic and social life.

Were you convinced, how much pleasure they would receive, on seeing your improvement, you would not deny them this gratification. If, after all their tender solicitude, in bringing you up from a state of helpless childhood to years of maturity, they should see, in your behaviour, a want of gentleness and modesty; and, instead of those Virtues and Graces which adorn the female mind, they should perceive, that you were prone to idleness and dissipation, and that Vanity, which often leads to criminal pleasures, was your ruling passion, it must not only be a disappointment of their fond hopes but contribute also to embitter the remainder of their days. If such a daugher could be truly sensible of the inquietude, which her misconduct had occasioned to her Parents, she would, at least, feel some remorse, for having been the cause of unhappiness, where she might have communicated the greatest delight.

You see, then, my young Audience, how much this part of domestic felicity depends upon your own conduct; and how much it is in your power to alleviate the infirmities of old age,

or bring down the hoary hairs with sorrow to the grave! Yet such has been the influence of Daughters, on one side, and so great the force of Parental Love, on the other, that some Parents have entailed on themselves poverty and disgrace, in order to support the extravagant and expensive pleasures of their children. Here, then, is added a moral, and, I may say, a political evil, to family misfortune and unhappiness. Considered, therefore, in this relative connexion as daughters, it must be evidently apparent, that you should be impressed with a proper reverence and esteem for those, to whom you are allied, by the nearest ties of consanguinity; and that you should acquire all those accomplishments, and be possessed of all that kindness, which will render your behaviour dutiful and affectionate, and your society pleasing and agreeable. To those, whose minds are unimproved; which are vitiated also by false notions of pleasure, the conversation of the aged and judicious may be thought insipid; or, at least, their prudential maxims will be but little relished. They will seek, perhaps, for gayer company; and will associate with Persons of the same frivolous tempers as themselves. But to such, their own

homes, whether a Parent be there or not, will have but few charms; because they have neither a taste nor inclination for any thing that is serious.

You cannot prove the sincerity of your affection for your Parents more forcibly, than by assisting them in their distress, whether it arises from Poverty, from sickness of Body, or from weakness of Mind. According to your power and ability, you should succour them. By so doing you will repay the favours which you have received at their hands. It will be but an act of justice to comfort them in the imbecility of old age, who have supported you in the weakness of infancy—to sustain them, if they should be in need, who have sustained you.

Our Saviour accused the Pharisees of the want of filial affection, because they thought themselves exonerated from the duty of assisting their Father or their Mother, provided they made an offering to the Temple for sacred purposes. They would have acted more piously, had they appropriated this gift to the maintenance of their Parents, if they required relief.

How lost to humanity, as well as a sense of duty, must those children be, who, whilst they

are rioting in superfluities, suffer, perhaps, an aged Parent to pine in want! How attrocious must be their Pride, who are ashamed of the Poverty of those who gave them birth! Having arrived to wealth or honour, they think themselves demeaned, should the World be acquainted with the obscurity of their origin.

But granting that your Parents should not be poor, yet tenderness and affection are particularly due to them, in their declining age. It is then, that your assiduities will be the most pleasing.

Though the duty of loving and honouring Parents, is equally binding both on Sons and Daughters, yet a neglect of it, by the last, is considered as the most culpable; because it is often their lot to remain longer than the first, under the domestic roof; and, because, from the tenderness of their nature, a greater degree of kindness is expected. They are, likewise, in a more particular manner, the companions of the Mother; with whom, therefore, they should preserve a sort of familiar and friendly intercourse.

Nature, Reason, the Laws and Customs of Nations all conspire to establish the duty of filial obedience. God himself has commanded

it. This injunction forms part of the Decalogue or Ten Commandments; which were written on Two Tables; the one containing Duties, that have a more particular relation to the Deity; the other, such as have respect to the dealings of Men with each other; where the precept of honouring Parents is the first in rank; to which also a promise is annexed, importing, that length of days will be the reward of those, who keep this commandment.

The manner in which you should honour your Parents is briefly this. Their age and maturer judgment entitle them to your deference and submission. Their counsels are to be regarded; and a proper degree of respect is due to their opinions. Or should it so happen, that your knowledge is, in some points, more extensive than theirs, through the advantage of a better education, this is so far from giving you a right to be assuming, or rudely to contradict them, that it is an additional motive for a courteous behaviour; because it is to them you are indebted for your intellectual improvements.—It will be in your power to oblige them by assiduity and attention; which, though in small concerns, will not lose their effect. You

should discover an alacrity to please them, and a willingness to contribute to their ease. If they have any infirmities (as who is there without?) you would be highly criminal to expose them.

The happiness of Parents is so much involved in their children's, that there is little fear of their commanding them to do what is unlawful; in such a case their authority is not compulsive. Instances of this kind seldom occur: But the history of domestic life furnishes many examples of disobedience to commands that are proper and expedient. Such disobedience is, however, sinful, and is threatened with punishment. *The eye, which mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pluck it out, and the young Eagles shall eat it*; that is, as this bold figurative expression implies, temporal calamities will assuredly befall them. Common observation confirms the truth of this. Undutiful children seldom prosper in the world; or become respectable Members of Society.

Some may suppose, that when they are arrived to a state of manhood, they are released from the filial duty. Parental authority is probably relaxed; but still, reverence, on the part of the child, is due in every stage of life. And though

there may have been a few instances of unkind Parents, yet, in general, their advice is salutary, and intended only for the benefit of those, whose welfare they have much at heart; for whom they have suffered numberless inconveniences; and for whose sake, they have denied themselves many recreations. Who, then, can suspect, that their commands are not dictated by love and kindness? The counsel of others may be suspected, but confidence is certainly due to that of Parents. They have, likewise, the advantage of experience; so that, if their injunctions should appear unpleasant, yet you should observe them, from a consideration that your good is the object. If they oppose your inclinations, it is because they perceive that, if they were complied with, you would be prejudiced thereby.

Your Sex, in particular, stand most in need of Parental protection. You are more exposed to danger by mixing in Society. The cautions of a Mother will, therefore, be useful; and the defence of a Father highly necessary. It is their duty to support your honour. It is yours, to follow their advice; lest juvenile levity and inconsiderateness should draw you into those

snares, which are often laid for female beauty and innocence.

The next point of view, in which I shall consider you, as Daughters, is that, when you begin to enter into social life; or to mix, as it were, with the world, after you are exonerated from those restraints, which you must necessarily submit to, whilst under the care of those, who have the superintendency of your Education.

Hitherto we will suppose, that you have been taught to *think*. It is now that you are to begin to *act*; and in proportion as your thoughts are just and pure, your actions will be blameless. You will be under the impulse of affections, either judiciously regulated, or immoderately indulged. The objects of your Taste will be those, on which you have been principally exercised. The sentiments you have imbibed, and the opinions you have formed will now influence your conduct. The warm emotions of your heart, whether they be those of Love or Friendship, will lead you to form rational or improper connexions, on which your future happiness will so much depend, that you cannot, in this part of your conduct, act with too much precaution.

Unless you are firmly persuaded, that the Beauties of the Mind are preferable to those of the Person, it will be your chief study, to decorate the one with the tinsel of Dress; and to neglect the other, by rejecting all those means, which might contribute to its embellishment.

This disposition will soon biass your judgments. You will be fond of every thing vain and superficial. Having entertained an opinion, that Beauty and Dress are objects of the utmost consequence, you will arrogate to yourselves much merit, from circumstances, which can by no means entitle you to any; the one being the gift of nature, the other the work of art. You may, nevertheless, wish for and expect admiration. You may probably receive it; but it will be the offering of adulation, not of sincerity. Your Vanity being thus flattered, you will be more exposed to the specious addresses of unworthy Men. Through the want of skill and discernment; resolved also to pursue your own will, and despise the seasonable advice of your Friends, you may be disposed to make an improper and an imprudent choice. In a situation of this kind, how necessary is Parental counsel! yet how frequently is it rejected! Those

Parents act with great prudence, as well as affection, who will not impose a Union, that is repugnant to inclination: But those Daughters behave very unwisely as well as undutifully, who, in so momentous a concern, will not confide in the opinions and advice of their Parents; who have more experience, and a greater knowledge of the World than themselves.

In this short sketch, I have considered you, as exposed, unless great circumspection is used, to the ungenerous designs of Men, without honour, and without principle. Your influence, at this period of life, may, on the other hand, be injurious to the younger part of the other Sex, by enticing them from those pursuits, which might be profitable to their country, and glorious to themselves. It is in the power of the female Sex to inspire young Men with maxims of Honour, Virtue, and even Patriotism; or to corrupt their manners by effeminate pleasures.

The celebrated Montesquieu, speaking of the influence of the female Sex on public manners, says, that the safety of a state depends upon the virtues of the Women. Hence it is, that the sage Legislators of Republics have required of them a sedateness of behaviour, and have endeavoured to correct that false taste, which inspires

them with a value for trifles, and which debases things of consequence. The same Author observes, that Greece owed much of its wise Policy to the chastity and œconomical virtues of it's Women.

But the importance of your Sex in Society rises still higher, when you are considered in the married state, as acting in the two-fold character of Wives and Mothers. I shall offer a few thoughts on this in my two succeeding Lectures; and shall conclude the present with recommending to you the necessary duties of respect and docility, not only to your Parents, but to all, under whose care you are placed. One design of Education is to instill into your Minds principles of obedience; because, when you go abroad into the World, you will perceive, that every Community, whether political or social, is subject to certain laws for it's quiet and security. You will be disappointed, if you expect that your will is to predominate. The harmony of families will soon be destroyed without subordination. Neither will the Heads of them be long respected, if they suffer their lawful commands to be disobeyed. It is, therefore, for the common benefit of Parents and Children, that the last should be trained to habits of obedience.

LECTURE VI.

O happy they! the happieſt of their Kind!
Whom gentle Stars unite, and in one Fate
Their Hearts, their Fortunes, and their Beings blend.

THOMSON.

IN my last Lecture, I considered your relative connexion as daughters; more particularly, at that period of life, when you begin to form social attachments; and to mix in the company of young Persons of both sexes. In selecting your Acquaintances, or in forming your friendships, the character and moral conduct of those with whom you should thus associate, or be united, should be especially attended to. It is at this period also, that you are liable to the attentions and civilities of young men. Love and Marriage are very serious objects; and as

they, in general, too soon employ the thoughts of your sex, it may be necessary to caution you against the ill consequences, of fixing your affections hastily; or of encouraging the visits or addresses of any Man, till you are well acquainted with his temper, principles and habits; because no married state can be happy, which is not founded on virtue. The duties also of that condition of life are so important, that it will be useful to point them out; in order to convince you, that it should not be rashly entered into; and that you should qualify yourselves for the proper discharge of them.—First, then, we will consider their importance, as they respect the character of Wives.

The state of Wedlock has been compared to that of Friendship: Therefore, all those virtues and dispositions; all that disinterested affection, and harmony of souls, if I may so express myself, which are necessary to the preservation of the one, are equally conducive to the happiness of the other. And, on the contrary, all those Jealousies, Caprices and Contradictions, which contribute to dissolve Friendship, may lend their aid to extinguish that reciprocal esteem and regard, which are the support of the connubial

connexion. It is the part of Friends, to be faithful and sincere; and to contribute, as much as possible, to each other's ease and contentment, as well in prosperity as adversity. Such must be the conduct of the wedded Pair; otherwise it will be a union of hands, but not of hearts. If the attachment was first formed, from some agreeable Qualities discovered in each, they must not be suffered to lose their influence; and the same assiduity should be used to preserve an affection, as there was to gain it.

It is the province of the Male Sex, to encounter with the cares and perplexities, which are incident to their respective conditions, occupations and professions in life. It is the duty of the Female Sex, to sooth those anxieties, and render the burden lighter. Troubles are lessened by being divided; and Men are enabled to support them better, through the help and assistance of a kind and friendly Partner, who sympathizes in their distress, and administers consolation. The sensibility of the female mind is well adapted to this tender office. How ingratiating must be such behaviour! And how must it rivet the affections of him, who is the object of this concern!

When a matrimonial union has been formed, without previous circumspection, repentance comes too late. It would be impolitic in the fair Complainant, to expose those defects to which she had been blind before. Her situation now calls forth all her influence and good sense, to render it tolerable. And who can tell, how far the united force of female Virtue and Discretion may improve it, by gradual progression, from mediocrity to happiness? The agreeable accomplishments and amiable manners of a prudent Wife, seldom fail of the desired effect; unless the Husband, whose reformation is the object in view, should, by a stupidity of understanding, be too insensible to their charms; or, by vicious habits, be too depraved for amendment.

A Woman of this character, if connected with a Man of taste and sensibility, would doubtless render the conjugal state the most desirable of any. Her company and conversation would have attractions sufficient to endear him to his own home; so that occasional amusements abroad would be considered, not so much pleasures in themselves, as contributing, by a kind of

contrast, to give a keener relish to domestic retirement.

On the other hand, what may be the effects of a contrary behaviour? Real affection may be converted into hatred. Mutual recriminations would render such a family a scene of discord and contention. When happiness cannot be found at home, it will be sought for abroad; though under such circumstances the research would be fruitless; because the unhappy sufferer carries in his own breast those feelings, which have been deeply wounded by the insensible and imprudent conduct of her, whom he had chosen for his Friend and Partner through life.

In the present age, when the rights of Individuals in Society, and the relative domestic duties are better understood, than they were in past times, the situation of Women, in the rank of Wives, is held in much higher esteem. In former Periods, as well amongst civilized as barbarous nations, they were considered more as the Servants, than as the Mistressess of the House—as designed for menial employments, than as the companions of their husbands. This change of opinion, so consonant both to reason and urbanity, having thus taken place; the

Ladies of this Kingdom enjoying, besides, more freedom, than what is allowed to those of some countries; how incumbent is it on your sex, to cherish the liberal sentiments now entertained in your favour; and prove, by a suitable conduct, in that character we are now considering, how much you are deserving of them! To support the equality of domestic friendship, a feeling heart, and an intelligent mind are requisite endowments.

The Wife is also to share in the fortune as well as the affections of her husband. She is, therefore, to contribute her part towards the improvement of the former, by her discreet management in the affairs of the house; and she is to preserve the latter, by her agreeable manners. Though there ought to be a reciprocal interchange of kindness, civility and respect, yet St. Paul has made some discrimination betwixt the respective duties of each. He has cautioned the Husband against that fault, which he seems most likely to fall into—the want of tenderness and affection. *Husbands*, says he, *love your Wives*.—Wives, on the other hand, are exhorted not to usurp a tyrannical authority; nor be too fond of rambling abroad. *Let Women*, he adds,

be discreet, chaste, keepers at home, good and obedient; a meek and quiet spirit being, as he also observes, the proper ornament of the female Sex.

This apostolic Writer recommends, likewise, to Wives, *a chaste conversation, coupled with fear*. The first part of this exhortation, relates to the purity of their thoughts, and to the modesty of their behaviour. Such a conduct must inspire their husbands with confidence, and with the most refined affection: Neither will any occasion be given to others, to censure the freedom of their manners. It is a false notion, which some Ladies have adopted, than when they have once entered into a state of Wedlock, they are free from those restraints of decorum, which were before observed, in order to secure an unsullied fame.

The last part of this exhortation, *coupled with fear*, implies, that the dread of offending him, to whom all secrets are known, is the best means of preserving purity of heart; and that the apprehension of shame or ill report is another security for a chaste conversation and prudent behaviour. *To avoid the appearance of evil* is as expedient as to avoid the *evil itself*; because a levity of man-

ners, though the mind is perfectly innocent, will often create jealousies and distrusts; and the Husband feels himself disgraced, even by the breath of rumour, where the reputation of his Wife is concerned.

Married Ladies should be particularly attentive, by their exemplary conduct, to render the nuptial state, honourable and of good repute; that so, the younger part of their Sex, might be thereby induced to qualify themselves for a condition of life, so respectable in itself, and so useful to the community; and the juvenile part of the other Sex, might have no reason to think unfavourably of it.

Having proper ideas of it's importance, young Women will not make engagements of this kind precipitately and unadvisedly. They will neither be compelled by Passion, nor prompted by Interest. Not any dissimulation should be practised, in order to gain an affection, which no studied arts can preserve, when once it is discovered, as it shortly must be, that the real disposition has been disguised. Those, who have been duped by the artifices of insincerity, will soon be disgusted with the deceiver; who will be unable to keep a conquest, so ingloriously

obtained. What appeared before as charms will now be considered as blemishes; and every good qualification will lose it's value and influence.

If, then, Sincerity be so requisite to the happiness of the married state, you ought to begin betimes to practise this Christian, this useful Virtue; that, in consequence thereof, all your actions may be guided by it; particularly those, on which your future felicity so much depends. If you would procure a permanent esteem, you must adorn yourselves with those accomplishments of mind, and acquire those happy dispositions, which are attractive and durable. Beauty will fade, and Dress may lose it's power of pleasing; but a sensible and chearful conversation, a meek and quiet spirit, tenderness, good nature and affability, are those agreeable Qualities, which no change of Time or Circumstances can obliterate; but which will be, on the contrary, *ever charming, ever new.*

An obstinate temper, on the male side, may be corrected by patience, on the female; a passionate one, by mildness. The inconstant may be reclaimed by a thousand nameless civilities, which it is in the power of your Sex

to practise. But if perverseness be opposed to obstinacy; wrath to anger; and upbraidings to infidelity: If, likewise, there should be reproach, instead of forbearance; and sullenness and indifference instead of good humour and kindness, there can be no hopes of effecting a change either in the habits or disposition of the offender; but he may proceed to greater excesses and behave with the most mortifying contempt; whereas all these, at first, by prudent management and condescension, might have been prevented, and domestic cordiality established. Though it is the duty of both sexes, to be as indulgent as possible to the failings of each other and to avoid recrimination, yet the exercise of this discretion may be required, perhaps, more frequently of the female; because the house is their proper department; the peace and harmony of which, it should be their particular study to promote.

Œconomy is also a very requisite Virtue in married Women. I call it a Virtue, because, as Extravagance, or profusion in expence, has been branded by the name of Vice, an opposite conduct surely deserves so honourable an appellation. We are too apt to be deceived by

appearance. A Man who spends his Money lavishly, is often praised for being *generous:* But what is the consequence of this generosity? He ruins himself and distresses others. A Wife, who acts upon this principle, may involve herself, her husband and her children, in one common destruction.—But in the practice of Œconomy, there requires some skill lest it degenerate into a mean parsimony. There is a certain medium to be observed; that which avoids the two extremes, profusion and avarice. A married Woman may expose her husband to ridicule, or embarrass his circumstances, by conducting her expenses on either of these scales. If she would support his credit, she will not desire costly and useless ornaments; such, at least, as are incompatible with his income; neither will she indulge a taste for pleasure or dissipation. If she regard his ease and comfort, she will not be too niggardly in providing the necessary accommodations of life. The Female, therefore, who would act her part in this province, with judgment and propriety, must be thoughtful and attentive. A careless and giddy behaviour is totally inconsistent with the serious duties expected from her in the married state. All these

particulars tend to confirm, what I have before remarked, that this change of condition is not to be made rashly and inconsiderately; nor without a due recollection of those virtues, which are expedient to support it with dignity to herself, and satisfaction to him, with whom she is connected.

Thus far the beneficial or unfortunate influence of Women in the married state, as far as it respects domestic life. I might select from History many instances of its political consequences; but as this would be the means of extending the present Lecture to too great a length, I shall but just advert to the subject.

That I might avoid every imputation of partiality, I must first observe, that whilst some Men have been squandering their fortunes on extravagant pleasures abroad, their Wives have been performing the part of prudent Œconomists at home. The reverse of this decription has been also verified. The fond Husband has been tempted to launch into expenses, which he could not afford, through the persuasion of her, whose requests he had not fortitude enough to refuse. This has been often an inducement to betray both public and private trust.

Such has been the influence of Women on their husbands, that it has frequently roused them from inglorious ease, and inspired them with resolutions of honour and bravery in defence of their country. The Spartan Ladies lamented more, if their Husbands brought shame on their house, by flying from their enemy, than if they had died honourably in the field.

On the other hand, some Men have so far yielded to the allurements of their Wives, as to withdraw from their Country's service, though honour called them; and have even sacrificed it's interests to gratify their resentments, ambition or avarice.

This observation proceeds not from spleen or invective. General censures on the female sex, are marks of prejudice. It denotes sincerity, even in an Advocate, to point out the defects he would wish to see removed, that the subject of his panegyric, might be rendered as faultless as possible. Both Sexes are equally liable to the frailties of human nature. The Passions operate on each; but as there are some Virtues and Vices, which may be strictly called male or female, it is, therefore, the duty of the Moralist to describe them. My remarks are intended to

show the influence of your sex; which, if properly applied, might be of public as well as private benefit; but, if wrong directed, might prove fatal both to individuals, and to the community. This proves your importance in Society; and the necessity of your having those Sentiments instilled into your minds; and of your being instructed in those duties, which not only contribute to domestic happiness, but also to the interests of the commonwealth.

Your next period of life may be called the social one; whether we consider you as Companions, as Friends, or as Wives. To support either of these characters with dignity and respect, virtue, good sense, and complacency of temper are necessary. An attachment hastily formed, or founded only on personal charms, is seldom lasting. Permanent esteem has something more solid for it's basis; which evidently proves, that Women should acquire, at least, a moderate degree of literary information; however it has been neglected by some, and derided by others; [who have exploded its necessity from having conceived too humiliating an opinion of the female sex; as if they were designed only for domestic Drudges. Without some

portion of knowledge, how incompetent would you be to support the spirit of rational conversation; or contribute your part to the common fund of social amusement! But, in domestic life, this apathy is most to be apprehended. It is here, that the fervour of friendship and affection must be preserved, by those agreeable arts of pleasing, which can only be derived from a feeling heart and improved understanding. These alone can dispel the gloom of retirement, and create a fondness for such scenes, as are either rural, or removed from the noise and bustle of a crowd.

Would you, then, my young Audience, prepare yourselves for that state of life, which I have now described, cultivate those faculties, which will qualify you for rational society: Improve those dispositions which will render your manners agreeable; and carefully correct every ill propensity. It is, at your present age, that your character will, in some measure, be formed. If you now discover an ungentleness of temper; an impatience under controul; a disrespectful behaviour to your superiors; or a want of proper submission to those, who have a right to expect it, these dispositions, if not conquered

in due time, will be the means of disturbing all domestic enjoyment, and be the sources of perpetual strife. If, in these your juvenile years, you too much indulge a volatile inclination, and a distaste to every thing that requires thought or reflection, the same inattention and unsteadiness will follow you, in the most important situations of life; and may be productive of indiscretions fatal to your peace. For whatever attachment should take place; let it be with either sex, or let the object of your choice be ever so deserving; your mistakes in conduct, arising from the prevalence of such a temper, will soon estrange all affection. For can you expect, that others will contribute to your happiness, when you, instead of cultivating the social virtues, make your company and conversation disgusting and unpleasant.

LECTURE VII.*

---------- A Mother well inform'd
Entails a Blessing on her infant Charge
Better than Riches. ----------

VILLAGE CURATE.

HAVING already considered the importance of your Sex in Society, in the unmarried state, as *Daughters*, and, in the married state, as *Wives*, I shall now proceed to make some observations on the female character, in the rank of *Mothers*.

To maternal care and instruction, we are indebted for our first improvements. Bodily health and mental vigour, in future life, often proceed from the judicious management of infancy and childhood. The seeds of virtue or

* The Author has extracted a few of the Reflections contained in this Lecture, from an Essay on Maternal Affection, which he published in the Ladies Kentish Pocket Book for the Year 1778.

vice are then sown. The temper is then formed; and habits take root. The child may be spoiled by neglect or indulgence; but a prudent and discerning Mother may have the satisfaction of beholding *her Sons grow up as the young Plants; and her Daughters beautiful as the polished Corners of the Temple.*

The Nursery is the peculiar department of the female sex. There they ought to govern. Now Government, of whatever kind, whether political or domestic, is an art, which must be understood, before those, who are to exercise it, can be qualified to discharge its duties. This part, therefore, which falls within the province of the Women, requires from them some knowledge and much application. And, indeed, the two modes of Government, I have just mentioned, are more closely connected than may at first sight appear: For it is by Education, that Mankind become useful Members of the state; so that political Government may be said to derive its strength from the nursery; if it be allowed that the Virtues of the People contribute to its stability. But if Children be corrupted in their early years, their principles and examples, as they grow up, may tend to a greater depravity of

public manners. It is from Women, then, we receive the rudiments of Education; or those first impressions, which may influence our future conduct. This tuition extends to both sexes; to Boys, in the younger part of life; and to Girls, to a much later period.

The domestic situation of your Sex enables you to perform this office of instruction. Fathers are often employed abroad; or their business may require so much of their time and attention, as to afford them but little leisure to superintend the Education of their children. The first part of it, therefore, naturally falls to the lot of the Mother: And it is certainly one of the most pleasing and agreeable of her domestic employments; as whatever labour may attend the execution of this task, she finds sufficient recompense, in the fond and innocent endearments of her offspring; who, by the care bestowed upon them, in training them to Virtue, and instilling into their young Minds, the fundamental principles of knowledge, will be rendered more worthy objects of maternal affection. "However strong," says the Author of the Beauties of History, "we may suppose the fondness of a "Father for his Children, yet they will find

" more lively marks of tenderness in the bosom
" of a Mother. There are no ties in nature to
" compare with those, which unite an affec-
" tionate Mother to her Children, when they
" repay her tenderness with obedience and
" love."

The Ladies cannot be seen in a more respectable light, than when they are employed in the offices of domestic life. The humble avocations of the Nursery are not below their care, but rather add a lustre to their character. The love of Mothers for their Progeny has been always a subject of commendation; and, indeed, it is a Passion so interwoven in their natures, that it is next to an impossibily to resist it's impulse. For such is it's influence, that it gives, as it were, a new turn to their affections, by removing their usual timidity; and inspiring them with a greater degree of courage. Those services, which, upon other occasions, would have been thought insupportable, have no longer the appearance of difficulty and fatigue. In sickness they have watched over them with a tender concern; and have even injured their own health, to preserve that of their children.

" Delightful task! to rear the tender thought,
" To teach the young idea how to shoot,
" To pour the fresh insruction o'er the mind,
" To breathe th' enlivening spirit, and to fix
" The generous purpose in the glowing breast."

There is no employment more honourable, and, at the same time, more important, than that of instructing the rising Generation—the future hopes of the Community—whose earliest life is committed to the Mother's care. This task has Providence assigned her: But in the present age of fashion and refinement, where duty is often sacrificed to pride and indolence, how much is that maternal office neglected! This proves the necessity of your being early trained to domestic habits; lest a taste for dissipation should lessen the force of Parental love; whose operation, in it's full extent, is productive of the most pleasing sensibilities.

If, then, maternal affection vibrate so powerfully in the human breast, the Mother, who can divest herself of it, must be influenced by some stronger passion. The love of Mothers for their Children is almost unextinguishable: And for wise reasons has Providence made this inclination

so predominant. Innumerable are the cares, anxieties, and disquietudes, which await the Mother, who is engaged in the task of bringing up children. There is no creature at his birth, so helpless as Man, or who stands more in need of maternal tenderness. Mothers might be weary of the painful office, and neglect their offspring, did not the pleasure arising from this natural affection, alleviate all it's fatigues, and render the employment delightful. But can a Passion so firmly rooted in the human breast be eradicated? That it can is evident from a Practice, which prevailed amongst the Greeks, who, though a civilized and polite People, did not scruple to expose their children, if, for private reasons, they did not chuse to incur the expence of rearing them. Neither was this horrid custom restrained by the laws of their country.

But those, who can smother this natural affection, must first experience, in their own minds, a painful struggle betwixt love and duty, on the one hand, and some odious Passion, on the other. For were this propensity less powerful than it is, yet the helpless Infant might, in some measure, plead it's own cause, and engage

our feelings in it's behalf. Infantine simplicity, and smiling innocence, have such irresistible charms, that we are insensibly drawn within the sphere of their attraction: They invite our protection and kindness: For not only Parents have been thus riveted and attached; but even Strangers have been susceptible of their influence; and the children of adoption have experienced all the fondness of parental kindness.

It is the province of the Mother, to observe the mental faculties, as they open and expand; to watch the different inclinations and tempers of their children, and, by discreet management, to direct them aright. It requires some discernment to discover their natural capacities and dispositions; and no less skill, to assist and correct them. A due proportion of good sense is also requisite to furnish their understandings, now curious and inquisitive, with proper and useful ideas. Without such assistance, their intellectual Powers would enlarge themselves but slowly; and their exertions would be but feeble: For as all attainments are gradually acquired, the mind should not be suffered to remain in a state of inactivity; but should proceed, step by

step, from one degree of improvement to another.

There requires judgment in determining, when to reprove, and when to commend; the one or the other being frequently the effect of caprice or ignorance. Great care should likewise be taken, lest Children contract bad habits in the early part of life; because of the difficulty of conquering them afterwards. And as the first impressions are generally lasting, too much precaution cannot be used, that they have no improper or immoral tendency; nor are of such a nature, as may prepossess them with false and superstitious notions; whence proceed many mistakes of conduct; and also those groundless fears and apprehensions, which so much contribute to the unhappiness of life.

Mothers should be particularly careful in bringing up their daughters to habits of obedience; because, if they have not been accustomed to submission, they will hereafter attempt to assume a superiority or dominion, where it will of right be disputed. They will be unable to bear the cross accidents of life with resignation; and every opposition they meet with, will produce repinings and complaints. But when the female

Sex, as Girls, have been taught to obey, they will know, as Women, how to command. Their government will not be maintained by Power, but by influence; by the mild arts of persuasion, and by suavity of behaviour. Mothers are too apt to indulge their daughters in all their capricious whims and fancies, particularly those, which respect dress and fashion; the consequence of which is, that, as they grow up, and when in a situation of life, where Prudence and discretion are necessary, they are often proud, extravagant and fantastical; are full of wants, and are fretful when disappointed. Having been used to contradict, instead of receiving contradiction, which must frequently be requisite, as children are fond of rule and self-indulgence, they will carry this propensity with them into domestic and social life; by which means the Peace of Families, and the harmony of conversation will be disturbed. To prevent such a deformity of behaviour, a proper degree of maternal authority must be exerted; and that in a uniform, consistent manner; not by violence, at one time, and, without effect, at another. A total relaxation of it is a mark of great weakness; or rather, of foolish fondness, which spoils the

child, and subjects the Mother to the vexations of its perverse humours.

Children should also be trained to diligence and activity; which will invigorate the mind, and add strength to the body. The pallid countenances, which the present race of Girls so generally exhibit, are marks of great debility, arising, without doubt, from the want of that wholesome exercise, which was formerly more in use, and which the fashionable manners of the times have superseded for a life more sedentary and unprofitable. They are permitted to spend too much of their time in reading those pernicious manuals of love and nonsense, called Novels. Cards are very early put into their hands; and they are too soon introduced to those places of amusement distinguished for late hours. In consequence of this mode of life domestic employment is considered by them as an indignity; and they acquire habits of idleness and dissipation. Their minds are enfeebled, and their tempers are capricious. When they arrive to years of maturity, their conversation, instead of being sedate, will be trifling and flippant; and they will be pleased with every *tale of nothing*

that may be told them, from the most superficial part of either sex.

If Mothers have any prejudices or any resentments, they are too apt to discover them before their children; and even to speak censoriously of others, in their presence. This is a fatal practice, and ought to be carefully avoided by all those, who have any concern in the management or instruction of young Persons; who, if accustomed to hear this language, will imbibe the dislikes or aversions of their Parents or Tutors; and be induced to have an ill opinion of others, without any rational foundation. Enmities will happen; and Friendships be dissolved in the progress of our social warfare; but let not children, when they arrive to the stage of manhood, enter into the World with groundless and unfavourable prepossessions.

I have thus made a few observations on the duty of Mothers. You cannot but be sensible of it's importance; and are therefore prepared for the inference I shall draw from the preceding remarks; which is this—That those daughters, who expect hereafter to be happy Mothers, should, in the first capacity, communicate that pleasure, which they hope to receive in the last;

and that as, in the Maternal character, it will be their duty to instruct their children, they should omit no opportunity of being previously instructed themselves. Mothers cannot give good Precepts to their offspring, unless their moral affections have been cultivated. Neither can they watch the dawnings of Genius, or *teach the young idea how to shoot*, if they are totally ignorant of the human mind. They cannot be qualified to restrain or animate the Passions, as the one or the other may seem necessary, if they know nothing of their symptoms or effects. In short, if they have neglected the means of improvement, and have taken no pains to be informed, they will be incompetent to the task of managing the conduct and temper of children, at that early part of life when they are placed under their more immediate tuition.

But supposing them to be equal to this important office, with respect to knowledge, there will yet be wanting a sufficient degree of fortitude to put in practice those rules, and continue that discipline, which, they are fully persuaded, are necessary to the training of their children, *in the way they should go*. If they suffer their affection to over-rule their judgment, such a

relaxation of Parental authority, together with it's usual consequence, the humouring the follies and desires of their children, will be as injurious as if they had been altogether unacquainted with any proper system of Education; which they either neglect to adopt or fail to persevere in, thongh it's expediency has been proved.

The two extremes of severity and indulgence should be avoided, if Parents wish to be honoured and respected by their children. The former mode of treatment may, indeed, procure obedience; but it will not proceed from affection: And when they are once extricated from the disagreeable restraints imposed upon them, while under the Parental roof, they will retain an aversion to that authority, which they so much dreaded, and they will have but little reverence for those who exercised it. With respect to themselves, this reverse of situation may be fatal. They will make an ill use of their present freedom; they will enjoy it without moderation; and will probably rush into the extremes of dissipation.

But a rigid and unkind behaviour is so seldom shewn by Parents to their children, that a partial and misguided fondness is much more to be

apprehended. The effects of this are soon perceived. For when Children are unreasonably indulged in all their wants, and their inclinations gratified without controul, they have no sense of duty or obedience; but generally offend, by their rude and disrespectful manners. The favours they have received excite neither love nor gratitude; but, on the contrary, render them more unfit for the employments and civilities of active and social life.

To avoid these two extremes, prudence and fortitude are qualities absolutely necessary for discharging aright the maternal office. Knowledge will be wanted to direct the judgment in forming a right plan; and resolution will be required to execute it with effect. It is to no purpose to advise children properly, unless care be taken, that that advice be followed. Good and wholesome maxims will make but little impression, unless they are enforced by some degree of authority. They will soon be disregarded, if they are not received with respect. And they, who begin to despise salutary counsel, will soon proceed to the next step—that of despising those, who gave it.

But if this false kindness be suffered to operate at School, as well as at home; if Children be encouraged in a disobedience to those rules which are necessary for the purpose of conducting the business of Education; if, because of their dislike to Learning, their application is to be relaxed, and frequently interrupted by unseasonable amusements; and if frivolous complaints are to be seriously attended to, such an interference is not only improper but must be extremely prejudicial. No improvement can or ought to be hoped for under such circumstances; and yet perhaps it is expected as much as from those, who are docile and diligent.

To precept should be added example. This proves the necessity of Mothers having such a command over their tempers, and conforming themselves to such habits of regular conduct, as, at no time, to afford their children an opportunity of remarking any of those improprieties in their own behaviour, which they had admonished them to avoid.

A Mother, employed in the important business of improving the minds, and correcting the dispositions of her children, is not only acting the part assigned her by nature; but is also per-

forming a duty highly respectable as well as useful. She will be held in the same veneration as was Cornelia, the illustrious Mother of the Gracchi, who, after the death of her husband, applied herself to the care of her family, with a wisdom and prudence that gained her universal esteem. Her two Sons, Tiberius and Caius, were instructed by her with so much skill, that though they were born with the most happy talents, yet it was judged, that they were more indebted to Education than nature.

LECTURE VIII.

"She looketh well to the Ways of her Household."

SOLOMON.

THE respective employments of the Male and Female Sex being different, a different mode of education is consequently required. For whatever equality there may be in the natural Powers of their minds, which I shall not consider at present, yet the female Sex, from their situation in life, and from the duties corresponding with it, must evidently be instructed in a manner suitable to their destination, and to the tasks which they will have to perform. But if we observe the amusements commonly adopted by Girls, we shall find, that they have a tendency to

form them to domestic habits, and that they are humble imitations of household transactions. Nature, therefore, points out the leading principle, which should prevail in female education: And the more her intuitions are regarded, the more judicious will be the conduct of Instructors.

Respecting the duties of the female Sex, very opposite opinions have been entertained. Some have confined them to the mere drudgery of a House: And others have required nothing more than those accomplishments which might render them agreable. A female character, formed on either of these models, would be defective. The former Plan is illiberal; because the two Sexes are designed for mutual happiness; and for enjoying a reciprocation of sentiments and affections; which can never be the case, if the one be so much degraded, as to act not like the friend, but the slave of the other. If domestic servitude be the general allotment of Women, they can no longer be considered as rational companions; or as qualified for the pleasing endearments of Society. Such an opinion is confounding all female distinction; and leveling the whole Sex, in point of duty and understanding. If a disparity of circumstances should

place one of them in the rank of Mistress, and the other, in that of Servant, yet, with respect to the mind, which if improved, confers a proportionable degree of dignity, where is the difference, if the ideas of the one are as confined as those of the other; and if the Education of both have been conducted on the same plan? We infer, therefore, that it is a prejudice injurious to the female Sex, to assert that their knowledge should extend no farther than household matters; and that to improve those mental faculties, which, we are well convinced, they are endued with, is departing from the Province assigned them. But this doctrince, so humiliating to your Sex, is at present nearly exploded. In short it confutes itself; and may be reduced to this simple question—Whether a Woman, who is ignorant and uninformed, will be more pleasing in her manners, be better qualified to instruct her children, and manage the affairs of a family, than one, who is sensible and intelligent?

They equally err, who would exonerate the Ladies from every domestic restraint, and every domestic duty. Admitting them to be educated on this plan, the extreme into which they would

be too apt to fall, is not that of an application to Learning, but of an eager pursuit after pleasure. So that if they neglected and despised family concerns, it would not be to gratify a taste for study; but to indulge themselves in gaiety and amusement. This kind of behaviour would render them of little consequence in their own Houses, where, in fact, a prudent Woman will appear to the most advantage.

If, then, these two modes of conduct seem to be erroneus, let us consider, upon what Principles, your characters should be formed and established. By avoiding the extremes already described, we may probably fix on that happy medium, which will render you useful and agreeable members of Society. This will best appear, from adverting to your proper duties and offices. These being once ascertained, that plan of Education ought undoubtedly to be adopted, which is best calculated to qualify you for them, and enable you, in your several stations, to acquit yourselves with decency. There is a propriety of manners annexed to every condition of human life. You, in particular, should attend to it; because every deviation from female Prudence is rigidly observed. There also arises

from it a two-fold satisfaction. The first is, that which is communicated to others, whose welfare and happiness will so much depend upon your own behaviour: And the other is, that which you will receive yourselves, from the consciousness of having performed your part with rectitude and decorum.

To be obedient Daughters, faithful Wives, and prudent Mothers; to be useful in the affairs of a House; to be sensible Companions, and affectionate Friends, are, without doubt, the principal objects of female duty. The accomplishments, therefore, which you should acquire, are those that will contribute to render you serviceable in domestic, and agreeable in social life.

The principal duties of domestic life have been already recommended. I have only to add those, which respect your Sex in the character of the *Mistress of a Family*, and which I but slightly mentioned in a former Lecture.

Domestic œconomy is a female Duty, and not of the least importance. It requires judgment as well as attention, to provide for the exigencies of a family, and conduct the different branches of expense on a proper scale. In these par-

ticulars, respect should be had to a variety of circumstances, such as, income, the permanency of it, the number of children, local situation, and rank in life. For though there should be a large fortune, yet no excuse will justify acts of waste and extravagance: But where it is small, the strictest frugality is absolutely necessary; since without it, ruin and insolvency must be the consequence.

In the article of expense, prudence is requisite, to avoid, on the one hand, the ill effects of profusion; and to escape, on the other, the odium of a niggardly meanness. To manage this branch with circumspection, it would be necessary to proceed by some stated rule; which rule ought ever to be in proportion to the sum, which is appropriated to the contingencies of the House. The art of expending money with œconomy is not to be attained without some care and thought; because by making yourselves acquainted with the Prices and Quality of those articles, which you will have occasion to purchase, and with the proper consumption in your own families, you will be less liable to impositions.

To order a Table with frugality, and yet with a certain degree of elegance, without excess or parsimony, is that happy medium, which will do honour to the judgment of her, who has adopted it. To cover it profusely and expensively requires but little skill. Good management consists in furnishing it with what is sufficient, but yet with propriety, and, at the same time, with no unnecessary cost. The latter will give more satisfaction, and redound more to the praise of her, who has had the direction of it, than the former; because, taste may be displayed without great expense: And where little œconomy is observed in this article, it may be productive of much mischief.

This branch of household business is adjusted by two different modes of payment. The one, by buying the articles required with ready money; the other by paying the Tradesmen employed, at certain stated periods. The first is the most advantageous method; because, in general, things are bought both better in their kind, and at a cheaper rate, if paid for at the time of purchase. You would also, by the means of it, be more regularly acquainted with the amount of your expenses, if you should make a

regular entry of disbursements; and you would likewise know the Prices of the several commodities you have bought.

If the other Plan should be adopted, which, in some instances, is, perhaps, unavoidable, be punctual, nevertheless, in discharging your debts. Let your Bills be delivered regularly to you, and as regularly paid. For it is not reasonable, that a Tradesman should give long credit, without putting an advance upon his goods, by way of interest. Besides, if you should not be able to pay a Bill at the proper time, this inability must proceed from too expensive a stile of living; or from some neglect and mismanagement: And you will find it less in your power to answer the demand, at the expiration of a longer period, if the supplies of Cash, appropriated to household disbursements, are regularly received by you.

To keep a journal of the expenditure of money, is a Practice, which has been frequently recommended. It will be a guide to you, as to the regulation of your expenses. You can refer to it for the solution of any doubts, or for making a comparative statement of the expenses of one year with another, or for discovering the amount of any particular class of disbursements. It will

also satisfy you as to the manner in which any given sum has been laid out; and it will be the means of satisfying others, to whom you would wish to render an account, or who may require it. In this part of your domestic duty, you will experience the utility of Arithmetic; and will be convinced, that you were not taught it, but for a practical purpose.

I have already remarked, that Œconomy and taste may be united in furnishing a table. It will be the duty of the Mistress of the family to preside at it; which office will be gracefully performed by a Woman of Sense, Politeness and Affability: But where these requisites are wanting, she will appear awkward and confused. To be equally attentive to her Guests, and to join with them in sprightly conversation, is a behaviour proper to be observed on these occasions; and they will retire well satisfied from a repast, which has been seasoned with courtesy aud respect.

Your female Servants, likewise, will demand some share of your attention. Think not, because of their inferiority in point of station, that they are unworthy of your care. You ought to inspect their moral conduct, as well as their

manual labour. In whatever particulars they are ignorant, you should instruct them; and you should be assiduous in introducing those methods of order and œconomy, which you would wish to have established. The inequality that is betwixt you, must not make you forget, that it is not nature, but the necessary subordinations of civil life, which have caused this distinction. Faithful and honest dependants may be regarded as humble friends; who, in return for their services of diligence and integrity, will expect from you civility and kindness. A haughty manner of addressing and commanding them, is not only in itself repugnant to female meekness and delicacy, but will excite in them a spirit of contumacy, and an indifference, whether they please you or not. You may be assured, that the less imperious you are, the more you will be obeyed. They will serve you, not through fear, but love. And when they find you ready to assist them with your advice, to promote their welfare, and to render them contented with their station, they will respect you, they will be afraid of offending, and they will feel an interest in your concerns. Do not reprehend their faults with asperity, nor despair of reformation, where you find a cor-

rigible temper. Accustom them to reasonable reproof. Be not hasty in giving your orders; nor break out into gusts of Passion if they are disobeyed. You may make them sensible of your displeasure, without the noise of clamorous rebuke, or any other external emotions of anger. You should encourage them by your approbation of what is done well; and you may sufficiently mark your disapprobation of what is not so, with quietness and complacency.

To be always quarrelling with Domestics, is a certain sign of a fretful, peevish, or irascible disposition. If those Mistresses, whom they serve, expect to see them free from human frailties, they expect to see what is not in themselves. The behaviour of Menials will often depend upon the treatment they receive from those, in whose service they are, provided their temper is not habitually bad. But when we invariably observe the same kind of family contention, and perpetually hear of mutual complaints and dislikes, whatever changes may have taken place, we may then be assured, that those who Govern are more culpable, than those who are governed. To avoid this reproach you must learn betimes to command your Passions, to practise a civil

behaviour, to be kind, courteous and affable; by such a conduct you will make those happy, who may be in subjection to your power. Always remember, that inhumanity and oppression are the never-failing attendants of tyranny.

There requires some judgment in knowing how to procure obedience; which they will best succeed in, who have practised obedience themselves. In the choice of domestics, have particular regard to honesty, diligence and sobriety. But whatever Virtues you would wish to find in them, let them find the same in you. A good example will be the means of preserving them in a uniform course of regular life; but a bad one may corrupt the best inclinations. A Mistress of a Family should not be ignorant of those duties which are to be performed by Servants, and should make herself capable of judging, whether their respective tasks are properly executed.

The utility of order and punctuality is visible in every department of life. In that already mentioned, it is evidently to be seen, by the neatness and cleanliness which prevail, in the furniture and apartments of the House; and in the regularity, with which the business of it is conducted

through every branch, and by every member of the family: But it would be particularly beneficial to the Mistress of it, to appropriate certain hours for the inspection of household affairs; which might be so distinguished from the rest of her time, as to enable her to transact her domestic duties at proper seasons, without creating an embarrassment, or interrupting her in the intervals applied to Society or Retirement.

In order to maintain your importance in domestic life, and discharge with consistency its respective concerns, when the management and conduct of household affairs should be committed to your care, it will be requisite that you should then discard the levity of youth, and acquire a steadiness and uniformity of behaviour.

Apply yourselves, when young, to the œconomy of a house. Perhaps some of you may be so circumstanced, as soon to be called upon for the exercise of your skill and judgment in this particular. But should you be so happy as not to be deprived of maternal instruction, avail yourselves of the opportunity, which will then offer, of receiving every possible information; and be ready and willing, not only to learn, but also to assist. This will soon qualify you to undertake

the sole management of family concerns, should it be required; or should a change of condition render it absolutely necessary. You are then to consider yourselves, as presiding over the whole; and directing all the subordinate parts. If you should be attentive observers of such as have acquitted themselves in this sphere with prudence and method, you will never be at a loss, how to act yourselves. Those, under your direction, perceiving that you are not only competent to the task of governing a family, but are disposed to conduct it upon principles of frugality and order, will be careful in the discharge of their respective duties: Because they will have discernment enough to see, that you can not only discover neglect in the execution of them, but also will not overlook any instances of sloth or extravagance.

The male and female Sex have each their respective department. It might be humiliating in the former, to superintend the œconomy of the table, to direct the affairs of the kitchen, or to scrutinize the conduct of female Servants; but it is by no means beneath the dignity of the Ladies. When thus employed, they are acting in the Province for which nature designed them;

as being adapted to that domestic way of life, for which their constitutions are so delicately framed. Every Man, whatever be his profession, is amenable to enquiry, and to reproof, if he be remiss in the discharge of his duty. Could you, then, expect to escape censure, should you be inattentive to those offices, which are required of you? To your sex is entrusted the management of household concerns. If you should neglect this charge, through indolence; or conduct it improperly, through the want of knowledge, instead of being useful to the family over which you are to preside, you would only create confusion and disorder. Your Servants would treat you with disrespect; and would even disobey your commands. In such a situation how contemptible must you appear! Reduced to this mortification, you would be degraded indeed. Not so, by executing the duties which appertain to the character you will assume; this will be so far from demeaning you, that it will procure you both honour and esteem.

I shall conclude this Lecture with an extract from the description of a good Wife, by the Author of the Œconomy of Human Life.

"She presideth in the House, and there is peace; she commandeth with judgment, and is obeyed."

"She ariseth in the morning, she considers her affairs, and appointeth to every one their proper business."

"The care of her family is her whole delight; to that alone she applieth her study; and elegance with frugality is seen in her mansions."

LECTURE IX.

"That Works of Ingenuity and Elegance are particularly "becoming in your Sex, and that the Study of them ought to "enter into Female Education as much as possible, all, I think, "are agreed."

DR. FORDYCE.

I HAVE already explained to you, what are the proper offices and employments of the Female Sex. I shall now proceed to recommend to you those accomplishments, which will be either necessary or agreeable.

The first I shall mention is Needle Work; the knowledge of which, as applying chiefly to domestic affairs, is absolutely requisite. This art may be divided into the useful and the ornamental.

The useful part is attended with so many advantages, and is, at the same time, so compre-

hensive, that it is needless for me to enlarge upon the subject. Whether you confine it to your own dress; or, whether you extend it to that of a family, over which you may possibly preside, an acquaintance with it forms a very essential part of female education: Because you will not only be able to render great assistance, by your own application, but you will also be skilful Judges of the performance of others.

The knowledge of this branch of Needle Work is also requisite on the principle of frugality; for if your circumstances should be too confined, to employ either the Sempstress or the Milliner, you will then have it in your power to appear with decency, at a small expense, by your own labour.

Ornamental Needle Work will furnish you with the means of employing your vacant hours innocently and perhaps profitably. Your Ancestors have left behind them lasting monuments of their skill and industry in this art. But works of Tapestry will be regarded, by our modern Ladies, as tasks which require too much time and attention; or as fit only for those, who, in Catholic Countries, have retreated from the World. Though the manners of the present age are so

much changed from those of the last, yet the exercise of the needle, at proper intervals, is graceful in the Female Sex; and is well adapted to their constitutions and sedentary life.

The Spectator, who devoted several of his Papers to the use and instruction of the Female Sex, has, in one of his Numbers, made some observations on this accomplishment. The subject is introduced by a Letter, addressed to him, from an elderly Lady, who complains, that her two Nieces spent much of their time in gadding abroad; that dress, play and visits were their chief employment; and that they retired to rest at night, fatigued with doing nothing. She remarks, that those hours, which, in this age, are dissipated in the manner already mentioned, were engaged in her time, in working Beds and Chairs for the family. She informs him, that she had plied her Needle for fifty years, with equal pleasure and satisfaction; and that she is grieved to see her young flighty relations sipping their tea for a whole afternoon, in a room hung round by the industry of their Progenitors. She concludes by desiring him to recommend the laudable art of embroidery.—The arguments offered in it's favour, by the Spectator, are these.

It must, says he, be a delightful entertainment to the fair Sex, to pass their time in imitating fruits and flowers; and transplanting all the Beauties of Nature into their own dress; or raising a new creation in their closets and apartments. How pleasing is the amusement of walking among the shades and groves planted by themselves; or in surveying Heroes slain by their needle! Here they may indulge their fancy in rural Landscapes, and in portraying the innocence and felicity of the pastoral age.

He also recommends this female art from another motive, which, indeed, may be called a moral one—that it relieves the fair Practitioners of it from the horrid custom of scandal; and from other inactive scenes of life. A Lady, who exercises her Genius, in these works of fancy, has neither leisure nor inclination to concern herself with the affairs of others.

A third reason is, the advantage arising to a family, where these ingenious arts are encouraged. This way of life, if adopted by our modern females, would not only prevent them from running into expenses, but would afford them, at the same time, an actual improvement.

To what has been observed I would add, that Embroidery serves likewise to exercise the imagination, and correct the taste. It is connected with drawing and design; therefore, those who would excel in it, must not be ignorant of the principles of the fine arts. To shade with skill, and to imitate nature, require some knowledge of colours; the blending and disposing of which, so as to produce an exact resemblance, and to please the eye, by those nice gradations, which may be exhibited from various dies, is no small effort of female Genius.

It may also be observed, in recommendation of this art, that there are a great many of your Sex, who live by the needle; so that here is a resource to those, who are acquainted with the use of it, if the misfortunes and vicissitudes of life should reduce them to distress. But supposing, that your situation should be such as not to require much application to Needle Work, yet by being acquainted with it's several branches, you will be more competent to direct others, who may be employed under you. But abstracted from every other consideration, the exercise of the needle will serve to fill up many of the vacant hours of life.

It may be further remarked, that this qualification is neither mean nor degrading. It is an ornament to Women, even of the highest rank. You surely will not think it an humiliating employment, when I inform you, that the first Lady in this Kingdom, not only amuses herself with this art, but has also instituted a kind of Academy for it's further progress and improvement.

Amongst the Ancients it was considered as an accomplishment, by no means to be dispensed with in the female sex. With them the loom and the distaff were also in great repute; and, as the Women were much confined at home, they had great leisure and opportunity for this kind of work.

Solomon gives the following description of a prudent and industrious wife. *She seeketh wool and flax, and worketh willingly with her hands*; that is, if the ordering and inspecting of household matters should not be sufficient to employ all her time, yet she will not suffer herself to be idle. *She layeth her hands to the spindle, and her hands hold the distaff.* She thinks it no disparagement to her to employ her fingers in the art of weaving and spinning; for by her own

diligence and skill, *she maketh herself coverings of tapestry, and her clothing is silk and purple.* She prepares the elegant and ornamental, as well as the useful parts of dress. These being the works of her own hands are less costly; and she can appear with more splendour than others of the same fortune, who are at the expense, not only of purchasing all the materials, but also of having them wrought, and made into garments. Your Sex should be rather ambitious of preparing, as much as possible, the articles of your dress. You would certainly wear them with more pleasure, and, out of respect to your own labour, would be careful in preserving them. They would, at the same time, recommend your ingenuity and application.

The Grecian Ladies of antiquity, even those in elevated situations, employed their leisure hours in embroidery and other works. Penelope, the wife of Ulysses, passed her time, during the long absence of her husband, in weaving. Homer describes her as mixing the variegated thread, and forming the animated figures. There was a custom, which prevailed in Greece, of honouring the funerals of the dead with the finest pieces of weaving and embroidery. Thus

Penelope, employed herself in preparing a winding sheet for Laertes, her husband's father.

Homer, in describing the robe of Ulysses, takes notice of the figures with which it was embroidered.

In the rich woof, a hound Mosaic drawn,
Bore in full stretch, and seized a dappled fawn:
Deep in the neck, his fangs indent their hold,
They pant and struggle in the moving gold.*

Whence it appears, that this art was known in the early ages of the world; and perhaps was in greater perfection than at present. Homer frequently extols the Grecian embroidery. Antinous, says he, presented Penelope with a mantle most beautifully embroidered; the colours being shaded with great skill, and most admirably blended.†

A late Traveller† into Greece observes, that the Ladies of that Country are as industrious as in the time of the Ancients. He remarks, that there are large rooms appropriated to the Mistress of the House, for the conveniency of

* Pope's Odyssey, B. 19, V. 265. † Mons. de Guys.

carrying on works of embroidery with her attendants. This corresponds with the description given by Terence, a Latin Poet, in one of his Comedies, which are a faithful copy of Grecian Manners. A Valet, being sent by his Master with a message to a Lady, thus represents the situation, in which he found her. "At my "arrival," says he, "I discovered the fair one "engaged with the most studious application; "finishing a piece of embroidery; and dressed "in mournful attire, on account of a recent "death in the family."

Embroidery, he also remarks, is the constant employment of the Greek Women; and it is to them we are indebted for this art. It was, likewise, considered by the Men, as a female accomplishment. Thus, Agamemnon, contending with Achilles for the possession of the beautiful Bryseis, cries out, in the warmth of their dispute—"I would prefer her even to "Clytemnestra my Queen; neither is she in-"ferior to her in beauty, or fine works."

That this art was practised by the Orientals, and that it was very ancient, appear also from the Scriptures. Thus in Judges,* it is said—

* Chap. 5.

" Have they not sped? Have they not divided " the prey? To Sisera a prey of divers " colours—of divers colours of Needle Work on " both sides, meet for the necks of them, that " take the spoil."

The Psalmist,* in describing the celebration of the marriage of Solomon, with the daughter of Pharaoh King of Egypt gives this account of her dress and appearance.

" The King's daughter is all glorious within; her clothing is of wrought gold

" She shall be brought unto the King, in raiment of needle work."

The productions of the needle work in high esteem, in the reign of Elizabeth. The Ladies of her Court employed their time, by exercising their fingers in this art, or in spinning silk. Though they were the attendants of a Queen, yet they did not neglect domestic qualifications; these had their due weight in forming, what was then considered, an accomplished Woman. They understood, say the Writers of that age, the arts of cookery and distillation; and were very expert in whatever relates to the conveniencies and ornaments of Dress, or the

* Pſalm 45.

furniture of the House. Our modern Ladies may, probably, ridicule these antiquated practices, as fit only for such as are destined to act in the humble character of Housewives. But to convince them, that their judgments are wrong in this instance, I shall only observe, that the Ladies of Rank and Fortune, in the period already mentioned, paid much attention to the cultivation of their minds; and were better acquainted with ancient Learning, than the Women are at present.

From what has been said on the antiquity and usefulness of Needle Work, it cannot be denied, that it is a domestic accomplishment, absolutely necessary in the female sex. But in praising it's excellency, I would not have it inferred, that this branch of Education is so important, as, in a manner, to supersede every other; an opinion, however, which is entertained by some; who, if their daughters can use the needle with dexterity, are very indifferent respecting every other attainment. And in regard to works of embroidery, they should be considered as ornamental more than useful; but principally as expedient in filling up those leisure hours, which some may probably enjoy. The great art, then,

consists in blending what is necessary with what is agreeable. There cannot, I confess, be a more pleasing sight, than to see a circle of young Ladies, busily employed in ingenious works, whilst one of them is reading aloud to the rest.

And here I cannot help remarking what appears to be a defect in female education; and that is, the instructing of Girls in those trifling arts, where the needle is not employed; and in others, no less superficial ones, where it is; because they are, in general, the whim of a moment, soon become unfashionable, and are laid aside; so that, when they leave School, it is but seldom that they employ themselves in those works, which they have spent much time to learn. But admitting the ingenuity of them, some regard should be had to the circumstances of the Parents, and probable future destination of their daughters. If their situation in point of fortune, should be such, as to afford them frequent opportunities of exercising their Genius in works of fancy, they may then with propriety be instructed in them; but if the contrary should be the case, it must surely be more prudent to have them taught useful arts, such as may qualify them for those household employments, which they will hereafter be engaged in.

Having thus considered the domestic duties of the female sex, and the instruction which is necessary to qualify them for the discharge of those duties, I shall conclude this Lecture with a few slight remarks on those branches of Education, which may be called ornamental.

The first I shall take notice of is the art of drawing. This, as I have already observed, may be useful in improving the female taste with respect to dress; some parts of which depend upon those outlines or patterns which are sketched by the Pencil. These are the originals which are afterwards to be imitated by the needle; and the more perfect they are, the more beautiful will be the Copies. Drawing is also an elegant accomplishment; and, where there is a natural inclination for designing, you will have recourse to it with pleasure, and it may prevent you from misemployiug your leisure hours. This part of Education, therefore, is not unworthy the attention of the female sex: But Rousseau,* with respect to them, has prescribed limits to the practice of this art. "I would not "have them," says he, "apply themselves to "Landscapes, much less to Portrait Painting.

* Emilius.

"It is sufficient for them to design foliages, "fruits, flowers, drapery, and whatever is capable "of giving an embellishment to Dress; and to "draw a Pattern after their own fancy, when "they cannot meet with one to their liking."

Music is also a polite accomplishment; and may be considered as one of the most agreeable arts of pleasing practiced by the fair sex. When the Spinnet or Harpsichord is touched by those, who have a mind and ear formed for harmony, the most delightful sounds may be produced, and correspondent emotions excited. But without the predispositions already mentioned, it will be toil and labour; it will be a mechanical exertion, tasteless and insipid in its effects. As the acquisition of musical skill requires much time and application, those females will make but little proficiency, who have not sufficient leisure to practise the Lessons which are taught them. But it often happens, that when the Master is gone, the Lessons are forgotten; and when they leave school, the instrument is rejected. But a good ear is so necessary for improvement in this science, that without it, it is a manifest absurdity to impose on children a task, which they can neither perform with pleasure to themselves, nor

credit to their Teachers. It is a waste of time, and useless expenditure of money.

The last ornamental accomplishment I shall mention is Dancing. This may be called a personal one, as it respects the figure, and has no connection with the mind. In the present age, whatever relates to the exterior manners is considered as important; though perhaps this opinion is carried to an excess: It is necessary, however, that the improvement of the Person should have it's due share of attention; and, indeed, this part of Education is now become so general, as not to be dispensed with. Dancing, under proper regulations, may be innocent and useful. But let me remind you, my young Audience, of it's principal design; which is, to improve the attitudes of the Body, and render the gait easy and graceful. Without this outward polish, your deportment would be awkward. In company a silly bashfulness might confuse you; and an address or appearance inelegant might expose you to a more than general observation, with no other design, perhaps, than to ridicule the rusticity of your manners. You would be liable also to the mortification of being excluded from the Dance, if that

amusement should be the object of the meeting, because you were not qualified to join in it.

But having said this, I would also remark, that you are not instructed in this art, that it might be an inducement to you to run to all public places, wheresoever there is an assembly of Persons met for the sake of Dancing. In this respect prudence and moderation are necessary. The characters and manners of the Company are to be previously considered. If these are irreproachable, the utmost decency and politeness may be expected; the greatest decorum and regularity will be observed; and the time of departure will not be unreasonably delayed. All midnight routs are to be avoided, as well as those Parties, where you are not under the eye of your Friends; and where the professed design of the meeting is to enjoy a kind of unrestrained festivity. At such Assemblies danger is to be apprehended; as improper freedoms may be taken.

Dancing should likewise be considered as affording you that kind of exercise, which you seem to require more than the other sex; because your employments are more sedentary, and your amusements less athletic.

LECTURE X.

"Young Women are usually ambitious of nothing more "than to be admired for their Persons, their Dress, or their "trivial Accomplishments."

MRS. CHAPONE.

I CONCLUDED my last Lecture with a few observations on what may be called a personal accomplishment, as it has respect only to the graceful attitudes of the Body. Beauty and Dress are two objects, which claim, in general, a considerable share of female attention; and being of an exterior nature, seem more immediately connected with the subject last mentioned. I shall, therefore, give you some cautions concerning them, previous to my remarks on the capacities of the female Mind; and on the portion of literature which it is necessary for Women to acquire.

It was an observation of an ancient Roman Philosopher,* that there are two sorts of Beauty in the world; one of which consists of charms and sweetness; the other, of gracefulness and majesty. The former of these, says he, should be left to the Women; the latter are more applicable to the Men.

It must be allowed, that the art of pleasing belongs to your sex. This is not only a natural desire, but you seem to be particularly endued with those powers, which are necessary to its gratification. The beauty of the Person, improved also by the embellishments of Dress, is an attraction too fascinating to be overlooked. Your Sex were formed to please and to captivate; but, at the same time, it is expedient that you should know the extent of your influence, in what manner it should be directed, and what are it's proper objects. Without some instructions in these points, you might imbibe an early notion, that because nature has been profuse in external graces, it is, therefore, unnecessary for you to cultivate those which are internal, and which respect the mind, as the former do the person. But this would be a fatal prejudice;

* Cicero.

as will appear from some considerations I intend to offer, lest so mistaken an opinion should be cherished at an age, dedicated to improvement; when the understanding is to be informed, and the affections of the heart corrected.

To please, and to practise the arts of pleasing are, in effect, two different things. The first may be called merely passive. Beauty alone will gain admiration. But to please, by manners and conversation, independent of exterior form, has something more active in it's nature, and must proceed from a mind animated by thought or sentiment. The impressions made by the one will be of short duration; the influence of the others will be as permanent as life itself. And when the former is neglected and perhaps decayed, the latter will be equally objects of esteem.

The desire of approbation is natural to both sexes; but the Paths by which Men acquire it, are debarred from the Women. These are, therefore, obliged to seek it through other channels; by the Graces of the Person; by a cheerful temper; by a chaste and lively conversation; and by a mild and gentle behaviour. Yet notwithstanding the necessary concurrence of all

these, it seems to be the general wish of the Ladies to excel in Beauty. This inclination is illustrated by the ancient Mythologists in the well known story of the contention of the three Goddesses, Juno, Minerva and Venus, for the Prize, which was to be given to her, whom Paris adjudged to be the handsomest. So that Power and Wisdom, of which Juno and Minerva were emblems, disputed the palm, with Beauty itself, of which Venus was the Goddess.

But the female, who has no other recommendation than a fine face or graceful form, will find herself disappointed in the end. She, who builds all her merit on the possession of what is superficial and sagacious, will devote her whole regards to this idol; and her manners and affections will receive a tincture from the object of her idolatry.

Vanity is the offspring of self-admiration; and the Woman, who is in love with her own Person, will expect the same partiality from others. There is no doubt but a train of admirers will follow her, and offer her the incense of flattery. This is a compliment that has ever been paid to Beauty. But the language of truth, and that of Compliment, is different. For

Beauties, like Princes, from their very youth,
Are perfect strangers to the voice of truth.

On this subject the Poets have exhausted all the flowers of Rhetoric; and have ransacked both art and nature for similies and comparisons. But do these poetic effusions flow from the heart? Is the Panegyrist sincere in his declarations? Are all his protestations of eternal constancy to be believed? Does he feel all those horrors which he describes, on the supposition of being slighted? Is he really expiring if frowns and banishment are his lot? Believe me, the whole is farcical. All these declamations and incidents may serve to animate the dramatic scene, or amplify the story of the Novellist, but, in real life, are too romantic to be met with. Can you suppose that a transient glance will rivet the affections of the beholder, or procure a permanent esteem? The reverse of this is much oftener the effect; though the unhappy fair one blinded by vanity, sees not through the artificial disguise. It is the province of Poets to flatter Beauty; in which their design is more to display their own wit, than to celebrate the charms of any favourite Sacharissa; who is more frequently an imaginary than a real Being.

The herd of flatterers, who crowd the levee of Beauty, and attend the favourite female from place to place, are, in general, the most trifling class amongst the human species; whose presence would be insufferable to a Woman, who makes a proper estimate of both personal and mental qualifications. They are, therefore, the inseperable attendants of the ignorant, the vain and the haughty Beauty; over whom she exercises a sort of tyranny; and by acting, as it were, the coquet, she drives from her the sensible and judicious; she procures the esteem of no one, but excites the jealousy and detraction of many.

Yet as Beauty, independent of intellectual acquirements and agreeable dispositions, is sufficient to draw within the sphere of it's attraction, some Men of different tempers and abilities from those already described, who are not insensible to the defects which accompany it, but who have too little generosity to withdraw from her, whom they can admire and yet not esteem, it will follow, that without more discretion, than what females of this description are generally possessed of, she may fall a sacrifice to the fair promises and flattering insinuations of these

Libertines in principle. Thus, that on which she so much prided herself, becomes at last, the cause of unhappiness and sorrow.

Beauty, then, is exposed to temptations. It draws a more than ordinary attention from the world; and they, who possess it, are more liable to flattery and rudeness. But it often finds a Protector in Pride itself. How mortifying then must it be to the haughty fair one, to perceive herself at last neglected! She will perhaps wonder at the cause. Her faithful monitor, the Glass, will convince her, that Beauty, like the gayest flower, will lose its bloom and fade. All the attempts of art will be ineffectual to preserve it against the inroads of time. The finest complexion will become pallid; and the most pleasing features lose their symmetry. What will console her in such a situation as this, when her empire is dissolved and her influence lost! Deserted by her former admirers, and unpitied by her own sex, to what asylum will she fly from the world and from herself! The horrors of solitude will oppress her; and she will have no internal resources, by which she may dispell them. Thus does Beauty deceive it's very Possessor, even more than the Person who is

dazzled with it. The one may be sensible of it's influence for a time, but will, at last, contemplate it, without those emotions he formerly experienced, unless there are more solid accomplishments to secure an interest in his heart. The other, though in the wane, may expect the same adulation and attention as before. She may flatter herself, that her charms are still flourishing; but the neglect of the World will prove the contrary: And how ridiculous will affectation then appear! To be contemptible in old age must be mortifying indeed.

Not so the female, who to the Beauties of the Person has added those of the mind and temper. Wisdom thus enshrined is rendered more respectable. The Licentious and the Trifling dare not approach. *No forbidding airs* will drive from her company those who are formed for friendship and society. Beauty, embellished by Virtue and good sense, must command our love and esteem. A reflecting Mind will give an additional lustre to the eye. A heart improved by generous affections will contribute to diffuse a more than ordinary sweetness on the countenance; but if the ruder Passions have been suffered to predominate, they will not fail

to make some impressions on the face; and, in some measure, disfigure what nature had made fair.

It were to be wished, that your Sex would study the art of retaining, as well as attracting; then when Beauty fails, the charms of the mind and temper would remain in their full force and vigour. For such is their influence that they will even render ugliness agreeable. How much more, then, must they encrease the natural elegancies of the Person!

And here let me caution you, my young Audience, against that pernicious custom, which is too prevalent at present, of using Paints and Cosmetics. Natural Beauty will ever be more esteemed than artificial; so that they, who adopt this practice, will assuredly fail in their design of gaining admiration: Because, whatever they can say in it's favour, it is doubtless an act of dissimulation—it is hanging out false colours, in order to attract notice. They, who are in the prime of life, can have no occasion for such auxiliaries, as no borrowed hue can equal the native colour of a youthful skin: And to them who are past their bloom, they can be of little use; as no art can restore what time has

taken away. Let us add to this, the injurious consequences of these applications to health; and the necessity of continuing the deceit which has been once begun; because the complexion in the morning is different from that in the evening.

I shall now proceed to make a few observations on Dress. This subject may appear trivial; but, from the influence it has, in general, on female manners, deserves a serious consideration.

Your Sex has an undoubted claim to every embellishment that Dress can furnish, provided it be restrained within the bounds of moderation. To improve the natural beauties of your Person, by a graceful attire, is your peculiar privilege: But when this is no longer your object; when you dress to gratify your vanity, or indulge a fickle disposition—to allure the Beholder, or display an assemblage of superfluous ornaments, what was before innocent, becomes not only ridiculous but culpable.

A modest Dress has been considered as the shield of Virtue. It is an indication of a mind that is chaste and delicate. It discovers good sense, and propriety of sentiment. "Let the

Women," says St. Paul, "adorn themselves in modest apparel."

The Female, who devotes many hours to the Toilette, must have less time to spare for more important duties; whether they respect the Deity, her relative situation in life, or her own improvement. Can it then be consistent with reason, when we consider also the shortness of human existence, that a great portion of the day should be spent on the decoration of the Person?

But think not, because I discountenance a too great fondness for, and attention to dress, that I would advise you to neglect it altogether. This is not my meaning. It is Dress which distinguishes the civil from the savage state: And the more a people have advanced in refinement, the greater taste have they discovered in their apparel. But there is a certain line to be drawn, which if we exceed, Dress is so far from being an agreeable accommodation, that it will rather encrease the distresses of human life. If the Body be too profusely ornamented, it not only becomes troublesome, but often fails in it's design, by disfiguring the Person, instead of giving an additional lustre to it. A graceful ease is seldom to be found under a load of gar-

ments, and these splendidly decorated. The female Sex are frequently so little judges of their own personal beauties or defects, as to mistake the proper method of setting off the former, or concealing the latter; so that, by misplaced finery, a different effect from what was intended has been produced. Nature requires not these studied ornaments. A plain manner is, in general, the greatest embellishment. Beauty and Innocence, even in a rustic, but decent garb, will be more pleasing than a form, though handsome, yet rendered ridiculous by a borrowed plumage. And where we observe simplicity of attire, we commonly perceive an invariable neatness. But it has been often remarked of those, who endeavour to decorate their Persons with a more than usual attention, that, at other times, when they are secluded from the public eye, their indifference to the article of dress has been so obvious, as to render them liable to censure for a slovenly and indelicate appearance. A uniform neatness, in which there may be a proper degree of elegance, is certainly preferable to a dishevelled attire in the morning, with a splendid exhibition of finery in the evening.

And here I would take the opportunity of recommending to you a habit of cleanliness, which is not only agreeable in itself, but is also in the power of every Person, of whatever rank or station, to practise. Cleanliness will give a grace to the meanest garment; but finery without it will disgust the beholder. To be neat and to be fine are not one and the same thing. There is a Taste in dress as well as in the arts: And Taste, to whatever object directed, is founded on some general principles, from which every deviation will offend the critical observer.

This neatness I am now recommending, is of more importance than you may probably suppose. I would wish you to be convinced of it's importance, that you might not neglect to cultivate a grace, particularly congenial to your age and sex. For if you despise it now, you will scarce acquire it afterwards. But on the contrary, if, whilst you are young, you are always neat and clean in your Person and your Dress, you will never afterwards be seen otherwise.

I have already observed to you, that habits formed at an early age are not easily eradicated. These relate to the Body, as well as to the Mind and temper. If you contract a slovenly manner

whilst young, it will discover itself, as you advance in years. There cannot be a greater stigma on the female character, than a want of delicacy and neatness. The dispositions of children, in this respect, are easily to be discerned. The same habiliments on one will appear graceful and pleasing; on another, disorderly and disgusting. The former will look better in a mean garb, than the latter in a rich one.

The advantages arising from this uniform neatness are these. It not only renders your Persons more pleasing and agreeable; but contributes also to bodily health. In point of œconomy it is likewise useful; for Ladies of this disposition are less expensive in their dress; because they are more careful in the preservation of it; and they derive no small satisfaction from wearing clothes that are free from those stains and blemishes. which we may observe in the apparel of such Persons as are inattentive to this article. —The want of cleanliness, on the contrary, will not escape censure; as it denotes an indolence of temper, and a mind not impressed with just notions of propriety and decorum.

With respect to the modes of Dress, it is difficult to prescribe rules. They are intended,

in some measure, to preserve a proper distinction amongst the different ranks of Society. It would, therefore, be absurd for the Tradesman to put on the habit of a Nobleman; or the Woman, whose fortune is small, to affect the appearance of a Lady of rank. Every one must be the best judge of her own situation in life; to which there are certain modes so peculiarly adapted, that such as are desirous of dressing in character, can never be at a loss as to fitness and propriety.

Besides, it would not only expose you to ridicule, by dressing beyond your station, but it might also involve you in expenses which you could not afford. By indulging this propensity, you might be tempted to contract debts, which it would not be in your power to discharge. Such a conduct would also lead you to the commission of mean actions. In which case, dishonesty would appear more conspicuous in a showy garb; and the finger of reproach would assuredly be pointed at her, who appears fine at another's cost. This fondness for ostentation has occasioned the ruin of many families. Persons of small fortunes are too much inclined to imitate their superiors. The Romans were so well persuaded of the fatal effects of such a dis-

position, as to enact several laws, whereby the Women were restrained from a profusion of ornaments.

A passion for dress produces a great variety of modes. It is to this humour we must attribute the charms of novelty. That fashion, which, at it's appearance, excited an admiration, soon loses it's respect from common use; though it's value, if it have any, is still the same. This fondness for change betrays a fickle mind.

Fashion can reconcile the greatest contradictions. A sudden departure from one extreme to another, has at first an awkward appearance. But we readily conform to the reigning mode; and ridicule the singular taste of those who have not adopted it. This proves how flexible our opinions are to custom! And that the beautiful or the ugly is not in the things themselves, but in our own capricious judgments.

Our Bodies, as well as our Dress, are subject to the tyrannic laws of fashion. How many of its votaries sacrifice ease and convenience for the sake of conformity! How many have tortured their limbs, in order to improve their shape! Whereas, by restraining nature, they have brought on distortion and deformity. This

adherence to fashion is oftentimes injurious to health. Your Dress should be accommodated to the state of the Atmosphere, and to the climate in which you live. But if, in order to be fashionable, you should too much expose the Body to the severity of the Weather, or cover it with garments that are too light, you must expect, as a natural consequence, those Diseases, which arise from colds, and which have been frequently fatal to your sex.

Seeing, then, that the decrees of Fashion are so arbitrary and universal, you might incur the censure of singularity, were you wholly to disregard them. You should comply with the general custom, as far as will be consistent with your manner of life, your fortune, your person or your health. Eagerly to grasp at a new fashion as soon as it has made it's appearance; and then to follow it through all it's ridiculous shapes and extremes, is not only a mark of extravagance, but discovers also, how much the mind can be entertained with objects in themselves trifling and insignificant!

That mode of Dress, which will improve the natural charms of your Person, and, at the same time, display the greatest modesty of deportment,

ought to be preferred. Young Women are not apt to be inattentive to the concerns of Dress; though after a change of condition, they often neglect their attire. The same moderate attention, which I have recommended before marriage, is necessary afterwards; otherwise they would pay but an ill compliment to their husbands.

Simplicity of Dress has been a favourite topic of commendation amongst the Poets. In the fine Episode of Thomson, in his Poem on Autumn, his Livinia is beautiful; but simply drest.

——————————— a native grace
Sat fair proportioned on her polished limbs,
Veil'd in a simple Robe, their best attire,
Beyond the pomp of Dress; for loveliness
Needs not the foreign aid of ornament,
But is, when unadorn'd, adorn'd the most.

I shall only add to what has been said with respect to the modes of Dress—That they should be adapted to the several Periods, as well as the several situations of life. There is certainly a proper manner both to the married and to the

unmarried Lady; to the old and to the young. As the light and airy habilimcnts of the Torrid Zone would ill become the Inhabitants of the frigid; so it would be as inconsistent for old age to appear in the robes of gay and sprightly youth.

I shall conclude with a few brief remarks on the importance of Dress.—Young Persons are generally elated with a new garb, and assume some consequence on the occasion. But it is not Dress, however splendid, which can make you more worthy of respect: An extreme fondness for it may lay the foundation for Pride; and you will be subject to a mortification, if you should see another in better garments than your own. But does Dress alter the character of the Wearer? Do you imagine, that by divesting yourself of one set of clothes, and putting on another more elegant, you are entitled to more veneration? Do you think, that if your apparel should be finer than your neighbours, you are therefore more excellent than they? Do you believe that you have a right to treat others with neglect, whose external appearance is inferior to your own? Such an opinion as this must proceed from a false idea, that it is in the power of Dress to confer merit. But this is

so far from being the case, that you will frequently meet with deserving Persons whose circumstances will not permit them to wear a fashionable habit. Mr. Pope has expressed a similar sentiment in the following couplet:

Worth makes the Man, and want of it the Fellow,
The rest is all but Leather and Prunella.

It is much to be apprehended, that those of your Sex, who are so fond of Dress on themselves, will also prefer it on others, before every useful accomplishment; and that their respect for their acquaintance will rise or fall, in proportion to the plainness or finery of their clothes.

Be then assured, my young Audience, that you can derive no merit from the decorations of Dress—that the embellishment of the Person should not engross so much of your attention as to induce you to neglect that of the mind—and that a uniform neatness is more respected than finery and ostentation.

LECTURE XI.

Force-t-on vos Filles à perdre leur Tems en Niaiseries? — Vous empêche-t-on de les Instruire et faire instruire à votre Gré?

ROUSSEAU.

HAVING already considered, what are the principal duties of the Female Sex, with respect to domestic life; and what sort of education is necessary for the purpose of adapting them to that situation; I shall proceed now to point out those further improvements, which are requisite to form them for society; and which have a more particular relation to the mind. But here it may be naturally asked, What is the *Mind?* In answering this question, I shall be as concise as possible; satisfied if my explanation should serve to give you some idea of its properties; for as

we are ignorant of its substance, we can only judge of it's nature from its effects: And because of the intricacy of the subject, there have been many curious and complex dissertations upon it by Men of learning.

Man is composed of two Parts, a Soul and a Body. The Soul is of a spiritual or immortal nature, and is, therefore, frequently called Spirit. It is by this name we distinguish all Beings that are of a superior order to ourselves. It is also applied to God, the Creator of all things. And as the Soul of Man, on account of it's excellency, is supposed to be a spark or particle of the Divine Essence, we ascribe to it spirituality.—That other part of Man, the Body, we know, by experience, is subject to decay and dissolution: But we are informed, from the Scriptures, that the Soul survives it, in another state of existence.

The Powers of the Soul are divided into two kinds; the one is called *mental*, the other *moral*. Hence we derive the distinction of the faculties of the *mind* and *heart*. By the former we are enabled to think: By the latter we are excited to action; and our actions will be good or bad, in proportion as our moral affections are governed by Reason or Sense. The moral affections are

called the faculties of the *heart*, because it is from that organ of the body, that these impulses seem to originate. In like manner the faculties of the *mind* are sometimes called the faculties of the *head*, from the opinion, that thought springs from the brain.

The principal faculties of the mind are these. It is *Reason*, in the first place, which distinguishes us from mere animal life. By this we discover truth, and acquire knowledge. This quality of it is called *Understanding*. When we make a comparison of different things, and determine as to their several properties or attributes, we exercise our *Judgment*. A Power of forming a variety of pleasing Images in the Mind is called *Fancy* or *Imagination*. A capacity of making discoveries, or contriving things that are new and useful, is said to be *Invention*. A ready and quick apprehension, with a promptitude in learning, is called *Genius*. A perception of, and relish for, the Beauties both of the works of Nature and Art, is called *Taste*. To retain and recollect past occurrences or sensations is the peculiar office of *Memory*. These are the faculties of the mind, by the proper application of which, we arrive at intellectual improvements,

collect useful ideas, and become intelligent Beings.

The *faculties of the heart* are certain emotions, by which our moral conduct is directed. If they have a good tendency they will produce virtuous manners. If they have a bad tendency, they will lead to evil, or, in the scripture language, to the practice of sin and wickedness. Their influence is not equal upon all: Some are under the dominion of one Passion, and some of another. The operations of each will be also different. In some Persons, a particular appetite is indulged to an extreme; in others it is restrained within the bounds of moderation; or within those limits, which either Conscience dictates, or which have been prescribed by certain laws revealed by God to Man. From the different operations of the Passions proceed the several tempers and dispositions of Mankind; and it is from observing their effects on the human conduct, that we ascertain the characters of individuals.

It is the business of Reason to regulate these Passions or Affections; which, under proper subordination, are the necessary springs of action; but if suffered to riot in excess will be productive of moral evils. As for instance, *Self-preservation*

is a proper and natural affection; but it may degenerate into a mercenary and selfish spirit, whose fruits are sometimes oppression and injustice.—*Pleasures* may be either sensual or rational; the former uncontrouled will lead to crimes and punishments; the latter will be innocent, and produce real enjoyment.—A *true sense of Honour* joined to sensibility, may be a protector of Virtue, and an Avenger of Vice; may support the decorums of civil life, and check the impertinence of folly: But a *false sense of Honour* may produce Anger, Revenge and even Murder.

That the faculties of the Mind are common to both Sexes is not to be disputed: But it has been argued, whether they possess them in an equal degree? By some it has been asserted, that the natural talents of Men are superior to those of Women. But this is an assertion without proof; and may be easily confuted by the testimony of experience. Were we to make a candid comparison between male and female abilities, independent of education, the result would be by no means favourable to this opinion. That the capacities of each Sex are equal, may be easily perceived by an attentive observer of

children, previous to the culture of tuition. If any difference be then discernible, it is certainly in favour of Girls; who, in general, display a greater share of vivacity, and a readier talent for Conversation than Boys. "The Judgment and "the Understanding ripen much sooner in the "former, than in the latter. Women observe; "and Men reason."* The cause is obvious. Whilst the Male Sex are confined for a series of years to the study of Books; the Female Sex, whose educatson is different, are more at liberty to read the World, and notice what passes in it. It is not necessary, neither is it expedient for the purposes of civil Society, that Girls should be educated in the same manner as Boys: But were a similar plan to be adopted, the Women, without doubt, would be as well informed in the system of human knowledge as the Men.

But we need not confine ourselves to theory. The productions of several literary Ladies might be mentioned as sufficient proofs of the extent of the female mind; which has often, by the force of it's own powers, made a considerable progress in erudition. It might be farther observed, that, in this respect, they have been more frequently

* Rousseau.

indebted to natural capacity, joined to their own application, than to the assistance of Teachers. A recent instance confirms the truth of this remark. There is a Woman* now living, born of indigent Parents, uneducated, and obliged to work for her daily bread, who has astonished the World by her poetical compositions.

On the revival of Learning in this Country, when knowledge began to spread, by the invention of Printing, it was very common for Persons of Rank or Fortune, to give their daughters a learned education, and to have them instructed in the Greek and Latin Languages. Queen Elizabeth could converse in the last; and was well acquainted with the classics. Lady Jane Grey, as celebrated for her Beauty, as her misfortunes, was found in her apartment reading Plato, a Greek Author. But though several Women, at this period, could compose in these ancient Tongues, yet, says Dr. Kippis,† "there "was by no means that diffusion of knowledge, "that cultivation of Mind, that taste for Books, "which we now meet with, in almost every

* Mrs. Yearsley, a Milk Woman at Bristol.

† Biographia Britannica.

" company of Ladies. Neither do we find, that " the learned Women of the sixteenth Century " produced such Works, as have continued to be " read much by Posterity."

Many Women amongst the Moderns have rendered themselves eminent in almost every province of Literature. Madame Dacier translated Homer from the Greek into the French Language. One of our own Countrywomen* has given a Version, in the English language, of Epictetus, a Greek Writer. But a translation from the Hebrew, which, by the Men, is less studied than the former, may appear more extraordinary. This has been done by Miss Francis.†

Amongst our female Historians, Mrs. Macauley is the first in rank. Her History of England is written in a nervous and animated style It is also distinguished by a freedom of investigation. —Mrs. Trimmer's sacred History, selected from the Scriptures, has met with approbation from the Public. And by Miss Murry the World

* Mrs. Carter.

† She published a poetical Version of Solomon's Songs, with Notes critical and explanatory.

has been favoured with a concise History of the Kingdoms of Judah and Israel, interspersed with moral reflections, particularly adapted to the improvement of young Persons.

It is needless to be more particular. I shall, therefore, only observe in general, that there are several Ladies* of this Country now living, who, in dramatic productions, in Poetry, in translations from the French and Italian, and in miscellaneous literature, have sufficiently proved, that your Sex are not deficient in mental endowments. And it would be doing them an injustice not to subjoin the following Eulogy of Dr. Kippis. "Another circumstance observable in "the learned Ladies of the sixteenth Century is, "that they were most eminent for their piety. "It is pleasing to reflect, that the best female "Authors of the present day, are not inferior "to them in pious and virtuous principles and "conduct. To which may be added, that these "Ladies are unaffected in their manners, and "that they do not esteem themselves above the "ordinary duties of domestic life."

* It will be sufficient to enumerate the following names; Mrs. Cowley, Griffiths, Barbauld, Dobson, Carter, Montague and Chapone. Miss More, Seward, Williams, Lee and Burney.

From this short review it will surely be allowed, that in works of literature, the Women have acquitted themselves with reputation; and that they by no means deserve the reproach of those Men, who, in all the pride of scholastic learning, depreciate their natural abilities. However the soil may be neglected, yet they have given sufficient proofs, that the minds of the fair Sex are capable of cultivation, and have been enriched by erudition. The Sciences are not too abstruse for female Genius: And there have been Women, who have given ample testimonies of the quickest perceptions; with a discernment and penetration equal to the ablest Statesmen. I mention these circumstances as an exemplification of their capacities; for when Ladies enter into political contentions, or devote their lives to study, they throw off the female character. Their sphere of action is different; in which they have humbler and more useful duties to discharge. What I contend for is the extent of the female mind; and the facility with which it might be improved.

As, therefore, it cannot be denied, that your Sex have given equal proofs with the Men, of Genius, Judgment, Taste and Imagination, it

should be your care, my young Audience, to apply those talents, in whatever degree you may possess them, to proper subjects; and to devote some part of your time to useful Reading. The Knowledge you will thus acquire, will enable you to support your proper rank in Society; and wipe off the aspersion of a fondness for levity and trifling, with which your Sex has been charged.

It is not sufficient that you are taught the domestic arts. If you would wish to have a true sense of virtue and decorum, to be fit companions for Persons of sense, and to act with ease and dignity in your future stations, let it be your desire, that your mind should have it's due share of instruction; and let there be no want of application on your parts should you be so happy as to be directed in a proper plan for improving it. And though it is not necessary for Women to study the learned Languages, or those Arts and Sciences which are called Professional, yet a certain degree of knowledge is both ornamental and useful. It is, therefore, an illiberal prejudice to say, that Women should be kept in ignorance, in order to render them more docile in the management of domestic concerns.

Pretenders to Literature are not to be ranked with the learned: And if there have been Pedants amongst the Women, they have been also found amongst the Men; so that this weakness is not peculiar to the female sex. Neither has it been observed, that sensible Women have despised the duties of their station. Their superiority in knowledge has rather added a grace to their domestic offices; and rendered their manner of discharging them more engaging and agreeable. Women thus informed are less liable to fall into the fashionable follies of the age, or to be fatigued with their own homes, where Books and Conversation will afford them at their leisure hours, a sufficient amusement, without having recourse to places of public resort and dissipation.

I have already observed, that it is not necessary for Women to be taught the learned Languages. There are some modern ones, such as the French and Italian, the study of which has, of late years, been introduced into the system of female education. The first may be considered as more essential than the last, because of our vicinity to, and intercourse with that nation by whom it is spoken. But I would

particularly recommend to you an acquaintance with the Grammar of your own Tongue: Because there is nothing which exposes a Person's want of literature or education, more than mistakes in speaking or writing; and when errors are committed in these respects, they seldom pass unnoticed. Improprieties of Speech will soon be discovered; but those of composition, as in the instance of Letter-writing, to which probably you will find frequent occasion to have recourse, will remain as more lasting proofs of ignorance. An idea will be formed of your Abilities, from the knowledge you have acquired of your own Language. Grammatical faults, whether they regard Orthography or Construction, will seldom be treated with much lenity. They are commonly the subjects of ridicule or criticism. To have it said of you, that you are ignorant of the language of the Country in which you are born, is a stigma easily to be avoided, if you be attentive to this branch of instruction.

The inference I shall draw from what has been said, and with which I shall conclude the present Lecture, is this.—You are now at that season of life, when you are most susceptible of improvement. Your faculties are now expand-

ing; and, by exercise, will increase their power. The memory is capacious; and should, therefore, be furnished with such materials, as may be profitable to you hereafter. The more it is employed, the more retentive it will be. The understanding is now inquisitive and eager for information. Let it be your wish, that it might be directed to the contemplation of proper objects, and to the acquisition of useful knowledge. If left uncultivated, you will conceive false notions of things, and will probably imbibe such inveterate prejudices, as may hereafter give a wrong bias to your conduct through life.

LECTURE XII.

"She, who has no Taste for well-written Books, will often "be at a Loss how to spend her Time; and the Consequences "of such a State are too frequent not to be known, and too "fatal not to be dreaded."

MR. KNOX.

HAVING already proved, that the female mind is endued with capacities sufficient for the acquisition of knowledge, We will next consider, by what means it is to be attained. Reading is the principal source of intelligence and information. It also joins amusement with instruction. Books are the repositories of all Science, both divine and human; so that whatever relates to the present or the future life, may there be found. By their assistance, we are acquainted with the events of ancient and modern times, and, in short, with the history of Mankind, which in-

cludes whatever relates to Religion, to Government, to the Passions, to Manners and to Learning. The productions of Nature and Art open a wide field for study and investigation. But if, as it has been observed, it would employ a considerable portion of time to analyze with accuracy, the structure and properties of any single thing out of all the works of Creation, how should we be able, in the short space of human life, to explore the various objects that surround us on every side! This could not be effected by the most unwearied diligence, if Mankind had not the means of perpetuating the fruits of their labours and observations, by handing them down to posterity; who are thus informed of the discoveries of others, and are thereby enabled to extend and improve them. In Books, therefore, are preserved, the knowledge and experience of our Predecessors; and we acquire them without those applications, which have been already exerted. The Works of Art are brought to greater perfection, and made more subservient to the wants and necessities of Mankind, by an acquaintance with the works of nature.

By Books, likewise, your Passions would be agreeably animated; and you would be sus-

ceptible to the nicer feelings of pity and benevolence. Neither would the emotions of tenderness only be excited. The moral affections would all in turn be suitably engaged, by the greatest and most interesting subjects that can employ the human mind. Such Persons as have happily acquired a taste for Reading, are furnished with an entertainment the best adapted to rational Beings. They will never complain of the tediousness of time. To this they will devote their leisure hours, or those opportunities that interfere not with the engagements which they owe to domestic employment or society.

It is to Books that we are indebted for all that distinguishes us from Savages. By them the understanding is enlarged, and the Principles and Duties of Religion inculcated. They are the channel, through which the knowledge of all useful arts and sciences is conveyed; together with the History of their origin, progress and improvement. Through their assistance, we can trace the gradations of the human mind from barbarism to refinement. We can compare the state of ancient and modern literature, as well as ancient and modern manners: And we can inform ourselves of the sentiments and opinions

of those, who have not only gone before us, but who have lived in remote ages. By the help of Books we can sit at ease, and travel to the most distant parts of the World; behold the customs and manners of all the different nations on the habitable Globe, and read their various histories, governments and laws. Neither are we confined to the earth we inhabit. We can survey the other Planets; and read the sublime descriptions which have been given of the solar system, and all the wonders of the Skies. The discoveries, which have been made in this part of nature, are astonishingly great. The objects were too grand not to engage much of the attention of Mankind in every age of the World. The observations of Astronomers have been recorded for our instruction; and they are such as must convey to the mind, the most exalted ideas that it is possible to conceive, of the immensity of creation; and of the infinite wisdom, power and excellency of that Being, who could create a system of such amazing extent; and conduct it, in all its parts, with such admirable symmetry, contrivance and design.

By books we learn to sustain adversity with fortitude; and prosperity with moderation; be-

cause they furnish us with useful precepts and examples adapted to every condition of life. They enable us to compare past ages with the present; and to observe what, in our forefathers, is worthy of imitation, and what ought to be avoided; that we might thereby improve by their virtues, and take warning by their errors. Reading serves also to dispel the gloom of solitude; and diffuse over the mind a placid cheerfulness. To Books we are indebted for every thing that can profit or delight us; because in them are collected the wisdom of ages, the united labours and researches of the learned and ingenious.

The truths, with which we are furnished by Reading, contribute also to nourish and strenghten the mind, which, like the Body, requires proper aliment. As we usually adopt the opinions, and imitate the examples of those, with whom we daily converse, so by making ourselves acquainted with the sentiments and conduct of the good and wise, we are led to conform to them in our habits of thinking, and in our modes of practice. The mind that has not in itself a sufficient stock of ideas, may, by reading, be furnished with such as will promote reflection and meditation. It

will enable us to contemplate truth in a variety of forms, and extract from thence useful principles and maxims.

The understanding that has not been enlightened, is exposed to the prejudices of ignorance, and the impressions of superstition. Bigotry and Enthusiasm generally supply the place of knowledge; and their effects have been frequently fatal to the peace of mankind. But those, who are conversant with Books, are not subject to visionary delusions and groundless fears. They are liberal in their opinions, and candid towards those who differ from them; particularly with respect to the doctrines of Religion, and modes of worship; which difference, from the want of a tolerant spirit, has been productive of animosities and persecution.

Reading will also prepare you for Society. Your Sex, it must be confessed, are fond of ornamental accomplishments. And can there be one more ornamental, than the art of pleasing in conversation? An exterior grace not only strikes the Beholder, but is likewise a favourable introduction. Yet where externals only have been studied, what you gain at first, you would lose afterwards. The impression will not be lasting.

Whereas an improved Mind, though it may not immediately recommend itself, yet cannot fail of procuring respect and esteem, if accompanied with modesty and good nature; for even these are more to be expected from a Woman of Sense, than from her, who has no ideas of moral propriety; or of the necessity of governing the temper. The Beauties of the Mind and virtues of the Heart will always meet with reverence. Though the Graces may embellish all intellectual acquirements, yet they will not supply their place; but will only render ignorance more conspicuous, and excite, at the same time, an emotion of pity, that an elegant form should not be united with interior excellency.

Conversation must be insipid where the mind is void of ideas, and is not capable of thought or reflection. Materials must be laid up in youth, to supply the wants of age; without which the Society of Persons uninformed, will be often troublesome and disagreeable, by a dull repetition of frivolous remarks, or by uninteresting garrulity.

By reading you are qualified either to remain at home, or to travel and visit, with a greater degree of satisfaction, than if you were unac-

quainted with Books; for these are the best companions of retirement; and when abroad you will have frequent opportunities of applying, with pleasure and advantage, that knowledge you have thence acquired. You will be enabled to receive a purer enjoyment, even from the outward faculties; of which no one is more extensive than the sense of seeing. An ignorant Spectator will behold an object that is beautiful and sublime, without any emotion; but when the *Mind's eye*, as reason is sometimes called, directs that of the Body, how visibly is it affected! and how does it sparkle with delight! Such Travellers will survey the natural curiosities of whatever Country they are in with particular pleasure, after having read the descriptions of others. Every Place they visit, which is memorable for some famous exploit, some remarkable event, or for giving Birth to some Person of eminent talents, will excite correspondent sensations or reflections. A Picture will not fail of pleasing even those, who have no taste for Painting. Being conversant with Books, the subject, which has employed the Pencil of the Artist, will occur to their recollection; and they will perceive, perhaps, at one

glance, that it is taken either from ancient or modern History; or from the mythology of the Greeks and Romans, which, by its multiplicity of Gods, and the extraordinary adventures recorded of them, has furnished copious materials for Poets, Painters and Sculptors. They can compare the representation of the Painter with the description of the Poet, and thus afford a varied entertainment to the mind.

To Persons of Reading, the diversified appearances of Nature, distinguished as they are by Hills, Vallies, Rivers, Forests, with the productions of the animal and vegetable tribes, must communicate both a rational and sensible delight. The contemplation of such Scenes will remind them of the poetical imagery, and picturesque descriptions of our most celebrated Bards.—Reading is an amusement, for which the Country is particularly favourable. Indeed the obligation is mutual. The one affords silence and tranquility; and the other serves to beguile those hours, which, in a rural situation, might possibly be languid.

An acquaintance with the World, or with the manners of mankind, is another advantage, which results from reading. The knowledge thus

acquired, will prepare you for your appearance on the busy stage of life; and enable you to act your parts with caution, and yet with firmness. The characters of Virtue, of Vice and of Folly have been so strongly marked by the Historian or Moralist, that you will be less liable to deception, when you see the living Portraits. Whereas the errors of the female Sex have often proceeded from an ignorance of the World, at their first outset. But in Books are exhibited just Pictures of human nature.

Yet this necessary tuition has been despised by some, who have succeeded in the world, not by their merit, but by the arts of address and dissimulation. From their own good fortune, they have been induced to recommend the same practice; and have advised the early introduction of the female Sex into public company. But domestic retirement is doubtless a more useful School for young Persons of your Sex. In the former they will be exposed to the seductions of gaiety and pleasure; or at best, their judgments are liable to be misled by the caprice of fashion, the folly of pride, or the affectations of vanity. In the latter, they will learn wisdom and prudence. Here too they will probably have re-

course to those Books which will teach them the duties of their Sex, and the fallacy of all human pursuits, which are not founded on the principles of virtue and Religion. This will be the safest way of acquiring a knowledge of the World; for if the base and treacherous designs of Libertines are only to be discovered, unless they converse with them, both their honour and reputation will be exposed. "Must a Woman "learn," says Dr. Fordyce, "how to defend "herself against danger, by having felt it's bitter- "ness—by entering into any Company that "tempts—engaging in any friendship that "offers, or accepting of almost any Creature "that happens to court her. A Female, who "acts upon this plan, is lost: And she, who would "effectually escape dishonour and remorse, re- "proach and ridicule, must endeavour to know "the World from Books—to collect experience "from those, who bought it; and to shun mis- "conduct herself, by observing the calamities it "has occasioned to others."

The misconduct of young Persons proceeds, in a great measure, from their mistaken notions in the article of amusement; a propensity to which, if ill directed, frequently drives them to danger-

ous resources. Having formed no taste for the Pleasures of reading, they inconsiderately betake themselves to every place that flatters their gay imagination with the prospect of delight and joy. It is a difficult matter to be idle and innocent: And Diversions are so often criminal, that they should be, as much as possible, avoided; since they are frequently at the expence of some Virtue or another, or, at best, often lead us into folly. We should, therefore, endeavour to enlarge the circle of our rational and innocent Pleasures, that we might have recourse to them with safety, and return from them with satisfaction. Reading may certainly be ranked amongst the number.

The knowledge, which is acquired by Books, is not only ornamental to Persons of Fortune, but is useful also to those, whose circumstances are not affluent; for as the last are not able to enter into such Societies, or partake of those amusements, which are only within the reach of the opulent, they may derive equal, and perhaps more, satisfaction from reading. In the hours of solitude, and relaxation from business, here will be their resource. The refined enjoyment arising from hence can only be relished by such

as have improved their understandings. It may be truly called the luxury of the mind. Without this domestic pleasure, they might have some reason to complain of the partial distribution of riches. But they will have less cause to repine, when they consider, that the gifts of the mind are bestowed with a more liberal hand. Not being confined to any particular rank in life, they are the common blessings of mankind. These, if properly applied, are more conducive to Pleasure than wealth; for should the last be the lot of the ignorant, they could not, with all their affluence, enjoy those delights, which flow from intellectual improvements. Let each party balance accounts, and then see whose Pleasures are most durable, or which possess the charms of novelty on repetition. I infer, then, that unless you can prevent the tædium of Solitude, and make your own homes agreeable, no lasting satisfaction is to be found from mixed Companies and public places.

Since the invention of Printing, Books have increased, and, in consequence, knowledge has been more diffusive. You can, therefore, no longer plead, as an excuse for mental deficiency, that the Male Sex are desirous of keeping you

in ignorance; and are the monopolizers of Learning: Because, as Books are now so easily to be procured, and in which every subject of Literature is so familiarly explained, it must be your fault, if you do not have recourse to them: And the other Sex, on their own accounts, would not wish to deprive you of this opportunity of improvement; as the Conversation of a sensible Woman must surely be more agreeable to them, than that which is destitute of wit, vivacity or intelligence, The access to knowledge being thus easy, there are but few females, who can urge as an apology for their neglect, the want of opportunity. It is not confined, as in past ages, to those only who were acquainted with the learned languages; because there is no subject, on which the human mind has been employed, that has not been fully investigated in our own; and there are no Ancient Authors of celebrity which have not been translated into English. This diffusion of Science has placed mankind more on a level, in point of understanding, than, in those times, when only the rich could purchase Books, on account of the expence of transcribing them; the multiplicity of Copies, by

means of the Press, being, at the period I allude to, unknown.

Some have objected to literary improvements in your Sex, from an idea, that they will tend to make them vain and conceited. But this objection seems to have no foundation in fact.—Women, who are disposed to be vain and conceited, will indulge this propensity, whether they have any degree of learning or not: And vanity or affectation much oftener proceeds from trivial causes, than from knowledge. A modest and unassuming behaviour is more to be expected from a sensible Woman, than from one who is ignorant. The last is generally loquacious, and often impertinent.

It has been thought by others, that Reading will be an hindrance to domestic duties. Let us hear one of your own Sex upon this subject. "If you rise early," says Mrs. Pennington to her daughter,—"if you waste no unnecessary time in "dressing, and if you conduct your house in a "regular method, you will find many vacant "hours, unfilled by this maternal business; and "no objection can be made to your employing "these in such improvements of the mind, as are "most suitable to your genius and inclination.

" I believe no man of Understanding will think, " that, under such regulations, a Woman will " either make a less agreeable companion, a less " useful Wife, a less careful Mother, or a worse " Mistress of a family, for all the additional " knowledge her industry and application can " acquire."

But the advantages of Reading can only be derived from a proper choice of Books. That course of Reading must be unprofitable, which is confined to Novels; and this, I am apprehensive, is too much the case with your Sex. The Press daily teems with these publications, which are the trash of circulating Libraries. There are but few Novels, which have a tendency to give a right turn to the affections; or, at least, are calculated to improve the mind. A Perusal of them, in rapid succession, is, in fact, a misemployment of time; as, in most Novels, there is a similarity in the incidents and characters; and these perhaps are unnatural, or seldom to be found in real life: So that young Women, who apply themselves to this sort of Reading, are liable to many errors, both in conduct and conversation, from the romantic notions they will thence imbibe. Novels are the last Books

which they should read; instead of being almost the first, as is the too general practice; because when their judgment is matured by useful reading; when they are acquainted with the best Authors in the English language, and have thereby acquired a taste for literature, they will reject from this species of composition, all such productions as are not worthy their perusal; and they will be able to select those, which have some degree of merit.

You should read Books of Divinity, Morality, History and Philosophy. It will be unnecessary to recommend Poetry; as your Sex have a natural partiality for works of imagination; but then you should be careful to read only such Authors, whose versification is correct, and whose sentiments are pure; for licentiousness in a poetic garb may lose much of its deformity; but the precepts of Virtue may be more strongly enforced by the harmony of numbers.

Religion is the great concern of Man; because it instructs him in his duty to God, and in whatever relates to his dispensations towards him. In the Scriptures is contained this important Revelation. In them *are the Words of eternal life.* They should, therefore, be carefully

perused, as well in youth as in age. But independent of their utility to us, as declaring the will and purposes of the Almighty, they abound in a great variety of matter. They contain the History of the earliest ages of the World, particularly of the Jewish People; who were selected from the rest of the nations, and experienced more immediately the divine protection and government, that the knowledge and worship of one God might be preserved; which the Pagans, who surrounded them, had corrupted by false doctrines and idolatrous superstition. This History is followed, as by connexion, with that of the establishment of Christianity; and, more especially, of the life and death of it's founder, Christ; whose actions and conversation, as well as those of his followers, the Apostles, are faithfully recorded, for the Benefit and instruction of mankind; and with such elegant simplicity of language, as cannot fail to gratify the lovers of truth and eloquence. The Epistles of the first Preachers of the Gospel are explanatory of the doctrines of Christ; and are replete with argument and close reasoning. In short, the Scriptures, considered as a sacred History; considered as the deposite of heavenly

wisdom, enlightening the minds of Men, which were before clouded by ignorance and error, with respect to the knowledge of God, the immortality of the Soul, and a future state; considered also as revealing that great mystery of redemption, which had been long foretold by a series of Prophecies in the Old Testament, and which was accomplished in the Person of the Messiah, as related in the New; considered also as containing a most excellent system of morality, delivered in precepts, or illustrated by Parables and Examples; and if we add to these, the sublime descriptions of the Being and Attributes of God, with which they are interspersed; and the great number of beautiful similitudes, metaphors and allusions, with which they abound—the Scriptures, considered in every point of view, ought to be read by you with the most serious attention.

That you may be further improved in religious knowledge, you should read Books of Divinity. The importance of the subject is a sufficient recommendation. They are now divested of the scholastic jargon of the last century; so that from the manner in which they are written, as well as from the interesting objects of

discussion, they will afford both pleasure and improvement. The Sermons of Dr. Blair, deservedly admired by the Public, sufficiently prove, that compositions of this kind are capable of the embellishments of diction and sentiment.

Though the Scriptures and Books of Divinity instruct us both in what we are to believe, and in what we are to practice, yet the Science of Manners, or, as it has been called, Ethics, and sometimes, moral Philosophy, is more particularly treated of in a great variety of seperate publications. Writings of this class have a tendency to make Men wise and good, by directing them in the duties of life, and in the means of attaining happiness. They describe the nature and effects of vice, and the disorders brought on Society and Individuals by the unrestrained indulgence of the Passions: On the other hand, they point out the pleasures and rewards of Virtue. Essays of this kind are, in general, short but admit of a great diversity of remark and illustration. They are the result of actual observation on human actions; therefore they more sensibly affect every Man's feelings; so that he is convicted and convinced, exhorted

and admonished. Moral Truths are capable of exemplification by allegory, by tale, by fable, and by character. Such is the nature of those periodical Essays, which have been published under the title of the Spectator, Rambler and Adventurer. These have been succeeded by others written in a similar manner, equally instructive and amusing.

If the love of reading adventures is the principal inducement in many for perusing Novels, that taste may be more amply gratified, and to more advantage, by real History; where they will meet with the characters of Persons who have existed, and with events which have happened. These will furnish them with useful subjects for reflection. Here they may learn Wisdom from the example of others; and here they may read the true history of Man, in every age, in every climate, in every station and in every form of Government. Or would they wish to see the characters of Individuals delineated more distinctly, and with more minuteness, than what they can be in general history—would they wish to see them, as it were, in private life, they will meet with much entertainment as well as instruction from Biography,

which is confined to the lives and actions of eminent Persons, who have distinguished themselves for their great exploits, their abilities, their learning or their piety.

If you are desirous of being acquainted with the Heavens and the Earth, with the order of nature, with the principles of things, their causes and effects, you must read Books of Astronomy and Philosophy, or Natural History; where you will find the œconomy of divine Providence clearly explained, and in a manner easily to be understood. There are no subjects on which a rational mind can be more suitably or more profitably employed. *The Heavens declare the glory of God, and the firmament sheweth his handy work.* The Earth, the Water and the Air abound with productions both animate and inanimate, so various and so admirably contrived by the direction of infinite wisdom, as cannot be contemplated, but with delight and satisfaction. A survey of the works of Creation is an inexhaustible source of speculation and improvement; the curiosity of Man will be excited; his love of Novelty gratified; the omnipotence of the Deity will fill him with wonder; and his benevolence with gratitude.

LECTURE XIII.

..... Add to this, that retiring Modesty, that seems to wish itself unseen, and shrinks at the Boldness of Inspection.

MOUNT KENNETH.

HAVING considered, in my preceding Lectures, the duties and employments of your Sex, with the education requisite to qualify you for your respective stations in life, I shall next proceed to make some observations on female Manners, more particularly as they respect your social intercourse.

The World seems now before you; and your Imagination, I doubt not, has painted it in the gayest and most pleasing colours. When the business of Instruction is finished, you flatter yourselves with the enjoyment of those pleasures

that are so inviting to your young desires, and so captivating to your enraptured fancy, which probably suggests to you, that as you have already spent the period of childhood in confinement and application, youth should be devoted to those recreations, which are suitable to it. That there are recreations suitable to it I will grant; but without proper precaution, you may chuse such as are improper; and without due reflection you may be inclined to dedicate a too great portion of your time, even to those which are innocent and allowable. For supposing that you set out with right Principles, yet the variety of agreeable objects around you may prevent their operation; and seduce you to exceed the bounds of prudence and moderation. —Pause, therefore, at the Portal of life; and, before you advance, however enticing the prospect, consider, whether the course you mean to pursue, is justified by the approbation of Reason, or whether you are impelled by the ardour of Passion or curiosity!

The first inclination which discovers itself in your Sex, and at the period of life I allude to, is that of *admiring and being admired.* The objects of your admiration will be various; but

they will be principally those of gaiety and splendor, festivity and mirth. Those Places, which please the eye or divert the fancy, which are professedly designed for amusement, and where there is a resort of both sexes, will probably be most agreeable. Perhaps also, you will be too soon attracted with the Persons and Conversation of Young Men; because these early attachments are frequently made, without judgment and discretion; and before you are capable of distinguishing the meritorious from the undeserving.

To be admired, seems, indeed, the peculiar privilege of your Sex; but this, if not properly understood, may lead you into fatal mistakes; because if you should wish only to be admired for your Beauty, you will study nothing more than the decoration of your Persons; and though they may attract for a time, yet your manners, tinctured by vanity or affectation, will be far from pleasing. You may indeed receive the incense of adulation from Coxcombs and Triflers—from those, who, having no good qualities themselves, are not judges of them in others: But you will not be esteemed by those, who are susceptible of virtuous affections, or the

sincerity of friendship. Besides, if you make it your chief study to be admired, you will not only lose your aim, but become the dupes of your own designs. Real Merit will discover itself without any ostentatious parade; and it will not be overlooked by those, who are capable of discerning it. Whereas they, who are candidates for admiration, expose themselves to the designs of Men, who are actuated by motives of interest or profligacy. Rather wish to be *esteemed* than *admired*—to be esteemed, by the judicious few, for your good sense, and modest behaviour—than to catch the transitory applause of the undistinguished many for your personal charms.

Many young Women set out into the world with a notion, that is often hurtful to their future peace and happiness. They imagine, that to make conquests of the Men, should be the first object of their attention. To this end they dress, visit, and appear continually in public; without considering that those, whom they will find there, are not, in general, Men of the strictest honour, and most regular life. They are chiefly Men of Pleasure, who study to render themselves agreeable to your sex, by the graces of their external behaviour. A new face

is sure to attract their notice; which if they frequently behold, it is sufficiently marked for their attention and assiduities. When a young Lady, by often appearing abroad, and without a proper Friend or Conductor, has, in this instance, taken the first step beyond the bounds of Prudence and female caution, she cannot avoid the company of those Persons, whose figure, dress and politeness, may, perhaps, produce some partiality in their favour. Her vanity will be assailed by flattery; and she will be credulous enough to believe the professions of regard which may be made to her. That reservedness, natural to your sex, will, at first, keep them at a proper distance; but no endeavours will be wanting, on their part, to rally her out of it, and persuade her, that it is an unfashionable rusticity. Having once entertained a fondness for their Persons, she will readily admit them into her company; and she will be easily prevailed on to be more gay and sprightly in her behaviour; which will be an encouragement to them to use more freedom in their's. This is one disadvantage that results from the pernicious custom of appearing much abroad. You will be exposed to the impertinences of Men of Pro-

fligate Characters, whom, notwithstanding, you would be ashamed to appear with, in any other place, should you have any regard for your fame and reputation. If, then, it would be considered as an act of imprudence and indiscretion, were you seen in their company at one time, it would be no less so at another. Neither will it be admitted as a sufficient apology, that, in public, there is no discrimination; and that the virtuous, and the abandoned are frequently seen together, without any reproach to the former. But here I would observe, that though you might not be able, on account of your youth and inexperience, to distinguish Men of integrity, from Rakes and Libertines, yet their respective Principles are generally known; and an opinion, not much in your favour, would soon get abroad into the world, were you often seen in the company of the last. This proves the necessity of your never appearing in public, particularly at a stgae of life, when you are thus exposed, without the guide and protection of your friends and relations; whose discernment and knowledge of the World qualify them to distinguish those Persons, with whom you may with safety converse; whose good sense can supply you with seasonable

advice and admonition; and whose resolution can defend you from insults or rudeness. Yet young Persons of your Sex wish rather to dispense with their attendance; from a supposition, that it will be a restraint on their conduct. But it is necessary to tell you, that this restraint is highly proper and becoming; and ought by no means to be laid aside; otherwise you would invite these destroyers of female reputation to approach you, who should be kept at the greatest distance.

It appears, then, from what has been said, that in public Places, you will not fail of meeting with professed Libertines—with Men, who, having no Virtue themselves, would ridicule those who have. Not sensible to moral Beauty, they will endeavour to persuade you, that no such thing exists, but only in the imagination of speculative Writers; or of those, whose business it is to recommend what they do not, however, feel or practise themselves.—But to prove the falsehood of this opinion, I need only bring to your observation, the respect and reverence, which are always paid to Women of virtuous characters. Awed by their modesty, the most hardened Profligate would not dare to affront

them; though before those, who behave with unreserved freedom, the Mask is dropped, and they boldly defend the licentiousness of their principles.

You will also meet with others, whose sentiments are equally pernicious, but who act with more artifice. They will imperceptibly insinuate themselves into your favour, by a seeming conformity to your opinions; by treating you with the profoundest deference and condescension; by a profusion of Civilities; and by conducting you to all public places, provided you should be so imprudent as to accompany them.

If, then, these are the conquests you are likely to make, at your first appearance abroad, you will certainly have but little cause to triumph. How much rather will you be pitied for bestowing so much pains and attention to attract the notice of unworthy objects! The accomplishments, both of the mind and person, will soon be discovered without so public a display—and they will be discovered by those, who know how to value and esteem them. So true is the observation of the Poet.

The prudent Nymph, whose cheeks disclose
The lily, and the blushing rose,
From public view, her charms will screen
And rarely in the crowd be seen;
This simple truth shall keep her wise,
*The fairest fruits attract the flies.**

The next consequence likely to follow from this disposition of rambling abroad is this—that you will be liable to form improper connexions. There is nothing so fatal to young Persons as bad company; because, if you associate with those, it matters not of what sex, whose habits of life are immoral and irregular, you cannot fail of being corrupted by the pernicious influence of their examples, and by the destructive tendency of their sentiments; which last they will endeavour to insinuate into your minds, to the exclusion of whatever good opinions and impressions you may have received, in the course of a virtuous education. Amongst your own Sex, those, who have devoted themselves to Pleasure, will assume all that gaiety and vivacity of temper, which will probably be seductive to youth.

* Moore's Fables.

They would persuade you, from their own apparent happiness, that they have adopted a course of life, which is of all others the most agreeable. Your curiosity being now excited, you readily credit their assertions; and are eager to be introduced into those gay scenes, where mirth and laughter prevail. But you suspect not the fraud. They gain your confidence, for no other purpose, but to make you instrumental to their designs. This pretended Friendship is nothing more than a cloak of dissimulation. Relying upon their professions of regard for your happiness, you consent, that they should usher you into this new world—this region of delight; which is, in fact, with no other view, but that your reputation might be, in some measure, a sanction to their irregularities; or that your generosity might supply their extravagance.

Cautiously avoid the company of such Persons. They cannot be your Friends, who would persuade you to despise rational and domestic Pleasures, for the noise and bustle of a crowd. Such attachments are dangerous. They contribute only to inflame the desires, and to exclude a modest and reserved behaviour. Sincerity may, indeed, be expected from those,

who endeavour to moderate the natural warmth of youthful inclination, by seasonable advice and admonitions.

But how much more fatal are these improper connexions, if formed with the other sex! I have already observed, how liable you are to be followed by a crowd of Admirers, when once you have made your appearance in the world; but that, notwithstanding all their professions, their sentiments and conduct are, by no means, capable of producing that social happiness, which only can arise from sincere friendship and virtuous love. Yet how many of your Sex have inconsiderately formed an attachment with Men of this character! Their Parents and Friends have seen it with concern; and have frequently expostulated in vain. To what, then, shall we ascribe this rashness and obstinacy? Pride is sometimes the motive. The Pride of what? Of having made a conquest, or subjugated the Rover.

Another motive may be affection, though unhappily misplaced, proceeding from a too great fondness for superficial and trifling accomplishments; without a taste, perhaps, for being pleased with those that are more solid and

rational; and without judgment to distinguish them, whenever they appear. Though convicted of the impropriety, and probable infelicity of such a connexion, yet many obstinately persevere, in contempt, as it were, of the persuasion and remonstrance of Parental love and authority. They justify their choice, upon the principle, that they, in this instance, are the best Judges of what will promote their own happiness. But this is an erroneous opinion; because in a matter of such consequence, the prudence and experience of Parents, are absolutely necessary to moderate the eagerness, and rectify the mistaken notions of youth; who, in such cases, are generally actuated by the impulse of passion.

We find in your Sex a natural vivacity of temper. Hence it is, that many young Women are fond of associating with those who are of the same volatile temper as themselves; so that he, who is loquacious and full of laughter, who can sing, dance, dress and behave with the utmost gaiety and freedom, is generally a female favourite. But such a connexion is frequently the cause of future distress; because from Men, who are fond of pleasure and dissipation, it may

be expected, that they will riot on the fortunes of those to whom they are united.—As, then, this inclination for forming early attachments, is too apt to be improperly cherished in the hearts of youth, you ought carefully to guard against its first impressions. For by indulging it, what follies, what misery, shame and remorse have been the Consequence! Endeavour, then, to govern it by the restraints of Prudence and Virtue. If not, you must bid adieu to fortune and to happiness.

I will assign another cause, which, I am afraid, is too prevalent amongst young Persons of your Sex, in producing an improper connexion with the other—and that is, *the absurd opinion, that a reformed Rake makes the best husband.* Dr. Fordyce having particularly considered this notion, in his Sermons to Young Women, I can urge no better argument, in exposing the fallacy of a sentiment, too much regarded, than that which he has used on the occasion.

He begins by lamenting, that such a question should be started by a virtuous Woman; and, admitting that a reformation in a Man of this character should take place, of which great

doubts are to be entertained, from the difficulty of conquering bad habits, he thus proceeds—
" Let me now ask you, or rather let me desire
" you to ask your own hearts, without any
" regard to the opinions of the World, which is
" most desirable, on the score of sentiment—on
" the score of that respect which you owe to
" yourselves, to your friends, to your sex, to
" order, rectitude and honour, the pure, unex-
" hausted affections of a Man, who has not, by
" intemperance corrupted his Principles, im-
" paired his constitution, enslaved himself to
" appetite, contributed to embolden guilt, to
" harden vice, to render the retreat from a life
" of scandal and misery more hopeless—who
" never laid snares for beauty, nor betrayed the
" innocence that trusted him: Never abandoned
" any fond creature to want and despair, never
" hurt the reputation of a Woman, never dis-
" turbed the peace of families, defied the laws of
" his country, or set at nought the prohibition of
" his God—which, I say, is most desirable, the
" affection of such a Man, or that of him, who
" has probably done all this; who has certainly
" done a great part of it; and who has nothing

"now to offer you, but the shattered remains of "his health and his heart?"

Let, then, so fatal an opinion be banished from your minds; and be assured, that you can derive no happiness from a connexion which has not Virtue for its basis. But are Honour and Fidelity to be expected from Men, whose lives have been spent in dissipation; and with whom your Sex are too apt to form an intimacy, when once they addict themselves to frequent those places of public resort, where they are to be seen? How unhappy have many of those attachments proved! How different has been the behaviour of the husband from that of the Lover! Their future conduct has sufficiently shewn, that they had been actuated by mean, and interested motives: And the unfortunate victims of their cruelty have been left alone, to lament the sad consequences of their incredulity and rashness.

But bad as this representation may appear, there is yet a darker shade in the Picture, which remains to be delineated. The connexions too often formed by young Women, do not sometimes terminate thus honourably—if that can be called an honourable union, where, on

one side, are female weakness and affection, but on the other, treachery and baseness. Yet as there is no reproach on that purity of reputation, which it is expected of your Sex to preserve, I have, in that sense, used the word.—How many unfortunate females have fallen a sacrifice to the united force of Promises and Protestations too easily believed, and to the fond suggestions of their own hearts! Their situation under such circumstances, in whatever point of view we consider it, is deplorable indeed. Female honour once lost can never be restored. The wretched Sufferer would fly into obscurity, that she might conceal her shame, and avoid the frowns of a World, which takes a pleasure in publishing her guilt. But whither shall she go? Can she take refuge in her Parent's House—in that House which she has disgraced? Can she be a witness to those agonizing griefs, which her own misconduct has occasioned? Reflection comes armed with a double sting. It represents her own condition, with all its misery and horrors; and aggravates the consequence of her having obstinately indulged a foolish passion, by bringing to her consideration the anguish and distress, in which she has involved those, whose advice

she rejected; and whose Peace she has now destroyed.

But daughters, in particular, should be regarded as the domestic comforts of Parents, with whom they more constantly reside; and from whose growing Virtues, mildness of temper, and modesty of behaviour, they expect to derive much happiness. In their dutiful and kind behaviour, they hope to find some compensation for their past anxieties. But if an aversion to their own homes—a fondness for perpetual amusement abroad, and a contempt of Parental advice, should produce the mischiefs already described, how changed is the scene! She, who was an ornament to her Father's house, becomes now it's reproach; and her presence, which before afforded delight, serves only to recall painful ideas, and bring to remembrance her fall from Virtue. A false step, therefore, in your Sex, does not confine its ignominy to the guilty, but it is extended to those, who are connected to you by the dearest ties. At least, however innocent they may be, or however free from the imputation of neglect, ill advice or bad example, on their part, yet they feel themselves hurt, and seem to share in the disgrace. This

ought to be a powerful consideration to induce you, to act with the utmost caution and vigilance, ar your first setting out into the World.

From what has been said, I infer, that Modesty is a female Virtue; and is as congenial to your Sex, as Courage to the other. Nature herself gives the alarm at any improper conversation or behaviour. She diffuses in the face the indignant blush; and thus silently reprimands the bold offender. But she, who endeavours to hide this modest bashfulness—this natural defence of her Sex—testifies no displeasure at the affront, but rather encourages the delinquent. A blush is a female grace; and, however the Votaries of Fashion may condemn it, as awkward and rustic, is yet so characteristical, that to suppress it, would deprive you of one of your most agreeable attractions. St. Paul himself has recommended this pleasing sensibility of nature. *I will*, says he, *that Women adorn themselves with shame-facedness.*

An unaffected blush is an indication of real modesty. An attempt to suppress it is commencing hostilities against nature herself. Do not then, my young Audience, be prejudiced against this female bashfulness, by the wit and

raillery of others. For Persons only of licentious Principles, who would presume to make it a subject of ridicule. They, who have a proper sense of the dignity of the female character, will regard it as an exterior symbol of interior purity. For as the lineaments of boldness are strongly marked in the countenance; so likewise is the other expressive of delicacy of mind, and chastity of affections.

But where shall we find the blushing fair one? Not in Crowds and Assemblies, but in the sequestered walks of domestic retirement. That face, which is ever courting the public eye, is sure to lose its modest sweetness and pleasing novelty: And she, who could not, at first, be gazed at, without a crimson effusion on her cheeks, will, by a continual exposure of her Person, divest herself of all this engaging simplicity; and, perhaps, boldly confront the most impertinent beholder.

Those, who would wish to find the prudent and discreet female, one susceptible of the tender affections of Wife and Mother, and capable of discharging the respective duties of each, will look for her, not at public resorts, but in privacy and retirement. They, therefore, fail of their

design, who think to captivate the heart, by appearing in all places of general amusement. As real merit seeks the shade; so the modest and prudent fair one is to be sought for, in her domestic haunts.

The Ladies of ancient Greece spent the greatest part of their time at home; and even here in the most inner apartment of the House. A Latin Historian* has drawn this comparison between the Greek and Roman Women.— "Where is the Roman," says he, "that would "take shame to himself, if his Wife appeared at "a public feast? Is there a House, whose Mis- "tress holds not the most distinguished place at "home, and delights not in Assemblies abroad? "Very different is the practice of the Greeks in "these particulars. A Grecian Lady never "visits but with her family. Within her "House she is only to be found, in the most "retired part of it; and admission is not allowed "to any Person, but to her nearest relations."

This Quotation evidently shows, what was the opinion of the Greeks, with respect to female behaviour. Some may censure it, per-

* Corn. Nep. chap. I.

haps as too great a refinement on Modesty. However incompatible it may be to modern manners, yet we will not scruple to assert, that the appearing frequently in Public Places—mixing in general companies, and conversing with unreserved freedom, are not consistent with feminine decorum. As the most brilliant Jewel is soonest deprived of it's lustre, so is female reputation the most liable to tarnish. It is obscured even by the breath of slander. You ought, therefore, to *avoid every appearance of evil.* For though your thoughts and intentions may be perfectly pure and innocent, yet from a World, who judge only by externals; and who are but little disposed to put a favourable construction on the conduct of others, the most injurious, though groundless inferences may be drawn. A consciousness of innocence will, by no means justify the practice of throwing off that prudential reserve, so necessary to your Sex, but more particularly at your first appearance in public. So much deference is due to the World, as to avoid it's censure. To be indifferent on this matter is a contempt that cannot be vindicated. There is a species

of Pride both laudable and useful. It is that which gives you such a degree of self-importance, as to expect from the other Sex, that respectful deference, which is due to yours.

LECTURE XIV.

Next, where the Syrens dwell, you plough the Seas;
Their Song is Death, and makes Destruction please.

POPE'S HOMER.

PLEASURE has enticing charms to young Minds. But think not, my young Audience, because I propose to consider it in a moral view, that I mean totally to proscribe it; and to intimate with the Superstitious, that we can only make ourselves acceptable to Heaven, by a life of pain and mortification; or, with the Enthusiast, that it is, without exception, sinful and vicious.

If this World had been intended for a state of punishment, would the Almighty have scattered around us such a profusion of delights, so per-

fectly accommodated to the senses of Mankind? Our way would have been planted with thorns, not strewed with flowers. Can it, then, be consonant to the benevolent sheme of a wise and good Being, to provide us with all those external Senses, which are so organized for the purpose of enjoyment, only that we should be tempted with what we dare not touch, and tormented with desires which we must not gratify? Shall we hunger and thirst, and see before us the most delicious viands, which, however, we are not permitted to taste? Shall the beauties of Creation appear before us, in an infinite variety of Prospects, and must we shut our eyes against them? Must we neither listen to the melody of Birds, nor inhale the fragrant perfumes of aromatic shrubs? Is Man endued with such excellent faculties, whereby he is capable of producing from his own mind and affections, a continual fund of entertainment, which, however, it is sinful for him to enjoy? Surely, then, all these gifts and endowments were sent in vain. If these things were not intended by the Deity, for the delights and enjoyment of his Creatures, wherein does their use consist? If it be the lot of Man to go on

sorrowing the whole time of his Pilgrimage here, the design of his Creator would be better accomplished, if this World, instead of it's present appearance, had been made like the howling Wilderness, where he might not have received a single ray of comfort, to support him in his gloomy passage; and where every object might assume the face of terror and dismay.

This may be the language of Superstition; but it is not the language of Reason or Religion. The former invites us to partake of Nature's Blessings; the latter assures us, that all her ways are *ways of Pleasantness and Peace.* But can Pleasure be found in a state of rigid penance? If Man were not intended for social life, why is he endued with the gift of speech? The Caves of the Rocks and Mountains; and the solitary cells of ths Monks would then be his proper habitations. But Reason now asserts her rights; and explodes those melancholy doctrines, as the effusions of a Mind terrified with false notions of a Deity, who is not a Being that delights in the misery, but in the happiness of his creatures. The pains and Penalties, which the Religious of some Countries voluntarily impose upon themselves, have, amongst enlightened nations, lost

all their merit; and we are convinced, that the duties of Mankind are not confined to a cloister, but are of an active and social kind; and can only be of consequence or effect, in the more busy scenes of life. For though we allow them the rational enjoyment of those things, which Providence undoubtedly sent for their use, yet there is then left a sufficiency of sorrow and inquietude.

The indiscriminate censures of the Ethusiast are no less unjustifiable, than the mortifications of the superstitious. For if neither Reason nor Religion condemn the enjoyments of sense, it follows, that they are not in themselves sinful or vicious; but only become so through excess; or where they are instrumental in debasing the mind, and corrupting the Morals. Here the self-denial of the one may be necessary; and the condemnation of the other applicable.

It is, therefore, my design to distinguish between true and false Pleasures; but it will be proper, first of all, to inform you of the sources, whence they are derived.

Man, as I have before observed, is a Being of a compound nature; it is partly spiritual and partly animal; the properties of which being

essentially different, his Pleasures are, therefore, derived from two distinct Principles; one of which originates from the senses; the other, from the mind. Hence the former are called sensual Pleasures; the latter, intellectual Pleasures.

A propensity for sensual Pleasures is first discovered; because the Mind must be improved, before any taste for intellectual Pleasures can be excited. The bodily faculties are those, by which we receive impressions from all outward objects; and they are the sources of sensual enjoyments.

In infancy, and in the first part of Childhood, we are absolutely governed by the senses; the Powers of the Mind being too feeble to exert themselves. It is for this reason, that, in the younger part of life, we are not left to ourselves, but are placed under the care of those, whose knowledge and experience must supply our wants and ignorance. And as we are then liable to fall into errors, through the influence of the Passions, now impelling us to action, the gratification of which is pleasing, but to whose effects we are yet strangers, it is, therefore, necessary that our conduct should be under the con-

troul of those, who are acquainted with the propensities of human nature.

In the next period, when Children are at more liberty, they begin to extend their knowledge of things, and enter into a social connexion with others of their own age. Their Appetites are more predominant; and, in all their actions, assume the ascendency. But they principally center in themselves. Hence arises the Passion of Self-love, which generally inclines to the gratification of voluptuous Pleasures; for the enjoyments of which they eagerly seek. They now discover an impatience under confinement; and an ardent desire of rambling abroad to seek new objects of delight. Their Passions are quick and variable; and whatever presents itself under the similitude of Pleasure, immediately captivates their attention.

The Passions, if rightly directed, are necessary to the happiness of human life: But if they have a wrong tendency, or are immoderately indulged, they will be productive of more Pain than Pleasure. They are the sources of a vicious or a virtuous enjoyment. How, then, are we to prevent the first, or procure the last? This will appear from considering that other Principle of

human nature, which is called the rational or spiritual part.

Reason in Man is the same as Instinct in Brutes, this difference excepted. The last act by a certain law, implanted in their natures, by the Creator of the Universe; from which law it is not in their power to depart; so that in their actions, there can be nothing immoral. But Man is a Being, who acts not from necessity, but from the impulse of his own will; and is therefore, accountable for his conduct. He has reason to direct him, in the choice of those things, which are agreeable to his nature; and in the rejection of those, which are not. If he disregard the admonitions of Reason, and do that which is wrong, he will degrade the dignity of the human mind, and he will feel within a moral sense, condemning his actions. If he regulate his desires, by those internal feelings of rectitude, which prompt him to live the life of Reason, and obey those divine and human laws, which have been instituted for the happiness of Individuals, and the Peace of civil Society, he will then receive the approbation of his own Conscience; and, at the same time, experience that

satisfaction, which arises from lawful and moderate Pleasures.

But the Office of Reason is not barely confined to the regulation of the Passions or affections; it also furnishes other sources of Pleasure, which only those can enjoy, who have improved their intellectual Powers. A refined imagination, and a cultivated Understanding, can discover a variety of Subjects, on which to exercise their several distinct faculties. The Universe is before them, from which they may select a multiplicity of objects for the employment of Taste, Genius or Invention.

To what has been already observed, I might add one more source of rational Pleasure, which is, Conscience. This is also another guide or monitor. It not only directs us, as to the present moment, but takes a retrospect of the past. No one plunges at once into vicious pleasures. Though Passion propels, yet Reason admonishes, and Conscience alarms. But the seductions of Pleasure are often too powerful against the admonitions of the one, or the warnings of the other. Yet still there must be a time, when Conscience will be heard, though it has been lulled asleep by the continued repetition of

tumultous joys. And when, in the silent moments of reflection, the offender is goaded, sharp and severe, will be the sting of self-reproach. But happy are they, whose past actions are approved of by this impartial Judge!

It appears, then, from what has been said, that the sources of human Pleasures are derived from two Principles; but that the inferior Principle, which is the sensual, ought to be subservient to the superior one, which is the rational. When each is allowed to act in its proper sphere, we may then enjoy those Pleasures, which are lawful and allowable, and which are perfectly consonant to our compound nature. If, like the Professors of Pleasure, we employ our whole time and attention in gratifying the senses of the Body, we shall, in consequence, corrupt the powers of the Mind, and divert them from their proper purpose, by making them minister to our Passions, and rendering them incapable of promoting a virtuous practice, There can be no real felicity unless these two Principles are in union; yet how frequently are they at variance! This contest St. Paul thus describes. "The "Flesh," says he, "lusteth against the spirit; "and the Spirit against the Flesh; and these are

" contrary the one to the other, so that ye cannot " do the things that ye would."

Knowing, then, that we are thus compounded, we ought to guard against the seduction of our appetites; which, if uncontrouled, will tempt us to taste that which appears delicious to the eye, and grateful to the sense; but which, in effect, is pernicious in it's own nature. This propensity to taste forbidden fruit, is interwoven in the human constitution; and the original Parents of Mankind were the first that experienced it's consequences. Not content with the moderate enjoyment of those things, which were allowed them in Paradise itself, the real Arcadia of the Poets, where all was Innocence and Love, they felt the sad effects of guilt, by a desire of multiplying the objects of gratification; not considering, whether they were capable of increasing or diminishing the Pleasures of life. This is the first example, which History records, of the unhappiness that necessarily follows all unlawful indulgences; and that is undoubtedly unlawful which is either prohibited, or is not adapted to our rational nature. If we are eager to gratify the senses in such Pleasures, as must enflame the Passions, enfeeble the Powers of the Mind,

and corrupt the moral principle that is within us, we then, like Adam, taste of the Apple, which we are not allowed to eat. We are seduced by it's pleasing appearance, though there lurks within a latent Poison that will consume us.

In enumerating the Pleasures of Sense, I might adopt the words of an Apostle, who includes them in the following particulars—*the lust of the Flesh, the lust of the eyes, and the Pride of life.* Now all sensual Pleasures will fall within one or other of these descriptions. An inordinate love of the World, and the things of it, an indulgence of our several tastes, either in gratifying a voluptuous inclination—feeding our Vanity by splendid decorations and expensive finery—resorting, without intermission, to all Places of public diversion; and, in short, engaging in such pursuits as are inadequate to our incomes—as produce an unnecessary waste of time, whereby the most important duties of life are neglected—our own Homes forsaken, and our Minds and Bodies enfeebled—all these are unlawful Pleasures. For whatever we do that seems contrary to the design of our creation, is certainly not allowable. And can we think, that Mankind were intended by Providence to

spend their whole time in sports and idleness? Not but Recreation is seasonable aud proper, if used in moderation; as a relaxation from business, but not as the business of life.

Lawful and rational Pleasures consist in a temperate use of the things of this World; as well from a consciousness that Temperance is a Christian Virtue, as form a persuasion that it will conduce both to our interest and happiness; by preserving the Mind and Body in health and vigour. A life of order and regularity must be productive of the most permanent satisfaction; because the hours of innocent and seasonable diversion are not embittered with the reflection of any duty omitted, or any profusion of time and expence.

But this will be considered by some, as a gloomy picture of happiness. Pleasure seems here to be stripped of all her charms. The imaginations of young Persons have dressed her in a gayer robe. Neither do they think themselves deceived, if they may conclude from the different forms in which they have beheld her. Joy and Delight seem, in their opinion, to sparkle only in the countenances of such, as tread the fairy round of dissipation. Youth,

they observe, is the season of enjoyment. They, therefore, resolve to cast behind them the cares of the World, to banish thought, and bid adieu to retirement.

The young and Inexperienced are, without doubt, first caught with external appearances, and with all the tinsel and glitter of life. Hence it is, that Life has been represented under the similitude of a Voyage, in which they are eager to embark. These juvenile adventurers, having once left the shore, where their liberty was, in some measure, restrained, now glide down the stream imperceptibly; and, as they advance, are entertained with the flowery banks, which, on each side, present themselves. Intoxicated with their present delights, and with their present security, they forget, that the current will soon bring them into the wide ocean, where they will be lost in the gulph of intemperance, or shipwrecked on the rocks of Pleasure, unless they have Prudence for their Pilot. But this experienced Guide is too generally dismissed. They think themselves perfectly competent to the task of governing their own conduct, and directing their own pursuits. Judging only from an outside form, they suppose that every thing is really

what it seems to be; and that there can be no sorrow, where there are gaiety and splendor.

Youth, at their first entrance into life, are beset with a variety of enticements. Their own desires, added to the examples and temptations of others, all contribute to invite them into the service of Pleasure; whose fatal blandishments, the Ancients have represented under several Allegories or Fables; amongst which that of the Syrens is most celebrated. It is intended to show, that if we suffer ourselves to be too much allured by the Pleasures of a gay life, they will be destructive in the end, and betray the incautious into certain ruin; whilst wise Men, like Ulysses, will stop their ears against their insinuations.

When young Persons are too eager in the pursuit of Pleasure, and too fond of being much abroad, it discovers either a corrupt taste, or an unimproved mind; and proceeds from an inability of employing and amusing themselves at home. How many are there who figure in the gay World, by rambling about from Place to Place, as if they had no concerns which deserved their attention! The Morning is consumed in a kind of sauntering idleness; or in preparing

for the engagements of the Evening—not the evening only, but the greatest part of the night, which must surely injure their health, and, with respect to the female Sex, destroy their beauty. When Diversions are used, as a relief from the cares of employment, they are then judiciously applied. To unbend our thoughts at seasonable intervals is necessary; but to make a holy-day of life destroys Pleasure, instead of giving it a proper relish. If Amusements are chosen with judgment, and managed with discretion, they are then innocent; but though innocent in their nature, when used to excess, they become fatiguing, and are perhaps criminal.

Public Diversions may be reduced to two kinds —that which serves only to please the eye, or delight the ear; and that which has the useful mixed with the agreeable; or which conveys instruction to the mind, whilst it affords pleasure to the senses.

Amongst the first may be included all those places, which seem to be resorted to for no other purpose, but that they, who frequent them, may see and be seen; where perhaps, a trifling, general and dissipated conversation prevails; where singing and Music contribute to the entertainment of the Evening; or where are performed

feats of bodily strength and agility. At this kind of Diversions, young Persons should but seldom appear; because they afford no exercise to the intellectual faculties; nor are visited by those, whose characters are respectable.

The Masquerade is a public Diversion very fashionable at present, though, in the last reign, it was suppressed, on account of its dangerous tendency. It cannot be considered as a rational entertainment. Besides those objections, which are common to many public places, that they are expensive, and that they are frequented by Persons of profligate lives—this is literally a nocturnal amusement, the whole night being devoted to it, as the Company seldom appear, till the proper hour of rest; it is likewise distinguished by a particular licentiousness of behaviour, which ought ever to deter your sex from being present. A rude and indecent language is frequently used on those occasions; a liberty that would not be taken at any other place. There is a respect due to good manners, which even they, who have the least sense of honour or decency, must observe, if they expect to be admitted into the company of Persons, that have any regard to a virtuous decorum. But here the most daring

Offenders escape with impunity; and your Sex are exposed to the conversation of any intruder that chuses to address them. Neither does the mischief end here. These Assemblies frequently produce assignations and intrigues. The amusement itself is also degrading. Many of the Performers in this motley scene divest themselves of the manners proper to their rank, and personate the character of an Harlequin, a Buffoon, or a Ballad-singer.

There are other Diversions, on which I propose to make some remarks; but these I shall defer to a succeeding Lecture.

END OF VOL I.

ERRATA.

VOL. I.

Page 60, line 10, for *establised*, read, *established.*
Page 61, line 2, of Motto, for *gratefnl*, read, *grateful.*
Page 81, line 14, for *than*, read, *that.*
Page 108, line 12, for *agreable*, read, *agreeable.*
Page 132, line 14, for *work*, read, *were.*
Page 142, line 15, for *sagacious*, read *fugacious.*
Page 164, line 11, for *educatson*, read, *education.*
Page 192, line 9, for *practice*, read, *practise.*
Page 213, line 2, dele, *who.*
Page 218, line 3, from bottom, for *delights*, read, *delight.*
Page 220, line 10, for *Ethusiast*, read, *Enthusiast.*